

LIFE STORY
OF
SIDNEY RIGDON

BY JOHN W. RIGDON

The Tacoma News Tribune, Tacoma, Wash. July 30, 1967

Old Manuscript Tells Of Mormon Bank Try

By BRUCE JOHNSON

What may become one of the most significant historical finds regarding the early history of the Mormon Church in the eastern United States has unexpectedly turned up more than 2,000 miles away—in Tacoma.

An original manuscript containing first-hand knowledge of the early beginnings of the church has come to light in Tacoma after a direct descendant of its writer in Cuba, N.Y., temporarily loaned the manuscript to the Washington State Historical Museum here.

Some startling evidence about an allegedly illegal venture into the banking business by the early Mormons is included in this 31-page handwritten manuscript by John W. Rigdon, son of Sidney Rigdon, one of the original 12 apostles in the church and once the right-hand man of Joseph Smith, the church prophet.

The consequent failure of this

early bank in Kirtland, Ohio, which apparently was the first business ever organized by the Mormons, brought about angry reaction in the community. For fear of prosecution or worse, the Mormons escaped at midnight during the middle of the winter, John Rigdon writes.

Contrary to popular opinion, it was apparently this hostile reaction to the bank failure rather than persecution of church practices that led, in this particular case, to the flight of the Mormons.

According to Bruce Le Roy, director of the Washington State Historical Society which operates the museum, it's possible this early venture into banking has never before come to public light.

Tells of Persecution

The Rigdon manuscript, which is being transcribed in Tacoma before being returned to its owner in New York, also describes the horror of the persecution and massacre of the Mormons in other communities in the East, and it contains some significant information regarding Sidney Rigdon's unsuccessful bid to become president of the Mormon Church following the death of Joseph Smith.

John Rigdon describes the power struggle between his father and Brigham Young to gain control of the church. Young Rigdon surprisingly sym-

pathizes with the church move to make Young the president.

The manuscript also mentions that, later in Salt Lake City, Young offered to pay for the transportation of Sidney Rigdon and his wife to Salt Lake from New York and to take care of them for the rest of their lives, but Rigdon declined the offer. This information, according to Le Roy, is significant because the offer was made after the elder Rigdon was excommunicated by the church. According to another historical source, the excommunication of Rigdon and 10 of his followers occurred immediately after Young gained control of the church.

Defends Belief

John Rigdon also defends the Mormon belief that the Book of Mormon was truly translated from the holy plates by Joseph Smith. To this day, some people theorize Smith was not intellectually capable of translating the plates and that the book was really written by Sidney Rigdon. The latter's son writes in this manuscript that his father did not write the Book of Mormon.

The Rigdon document also sheds some light on the claim by Joseph Smith Jr. that he was ordained by his father while the elder Smith was in jail for an alleged crime in Ohio. The writer of the manuscript declared that young Smith's claim was completely without fact, that he could not have possibly been ordained while his father was in jail.

The controversial establishment of the bank in Ohio, however, probably remains the single most significant part of the John Rigdon manuscript, says Le Roy. Rigdon writes about the Mormons being driven out of Missouri and moving to Kirtland. Rigdon's own words describe what took place in late 1837, less than two years after the Mormons moved to Kirtland:

Forced to Leave

"J. S. (Joseph Smith) and S. R. (Sidney Rigdon) were forced to leave Kirtland on account of their starting Kirtland bank.

"My father opposed it. He said it would not be legal as they had no charter and did not wish to have any thing to do with it but J. S. thought differently and persuaded father to sign bills as president and Joseph signed them as

cashier they gave their notes for the silver needed to start bank.

"It ran but a short time as they could not get the silver to redeem bills; the bills came back to banks faster than silver could be gotten to redeem them with. And the bank went down. The notes which they had given to get hard money to redeem the bills became due.

"One Warren Parrish, who used to be a good Mormon and who got notes in his possession and had apostasized from Mormonism got angry with Joseph for some reason unknown to me, and told Joseph that he had notes which Joseph and Sidney had given upon which they had borrowed money to start bank with. And they were about due—and if notes were not paid at maturity he would sue them and get judgement against Joseph and Sidney and if judgement was not paid he would put them in jail . . .

Could Not Pay

"As they could not pay judgement all they could do was to get out of state."

As for John Rigdon's surprising support of Brigham Young over the elder Rigdon for the church presidency, he writes:

"I do not think the church made any mistake in placing leadership on Brigham Young. He in my opinion was best man for place the church could have selected.

"Sidney Rigdon had not executive (sic) ability, was broken down with sickness, and could not have taken charge of the church at that time. The church had to leave Nauvoo and seek a place farther west. The task would have been too great for Father.

"I have no fault to find with the church with doing what they did. It was best thing they could have done under circumstances."

Based on 'Visions'

John Rigdon makes no mention of the excommunication of his father or the latter's followers who backed his bid to become president. But both official church history and H. H. Bancroft's "History of Utah" confirm that the elder Rigdon was excommunicated shortly after Young became president. The excommunication, according to the church's official history, was based on Rigdon's "visions" proclaiming that he was the appointed follower of Smith.

Actually, the excommunication appears more of a decisive conclusion to a bitter power struggle between Rigdon and Young, says Le Roy. The Tacoma historian has found evidence, since receiving the manu-

script, that every person who voted for Rigdon as church president was excommunicated from the church!

In light of the excommunication, it is especially significant that John Rigdon writes that Young, years later, offered to provide an easy life in Salt Lake City for Sidney Rigdon and his wife, says Le Roy. Sidney Rigdon, still bitter, declined the offer, his son writes.

Did Not Write Book

John Rigdon also writes that his father did not write the Book of Mormon:

"He said 'my son I will swear before God that what I have told you about the Book of Mormon is true. I did not write or have anything to do with its production . . .

Joseph Smith "told me that an angel appeared and told him where to go to find the plates upon which the Book was engraved in a hill near Palmyra (N.Y.) Smith guarded his secret well for he never let me know by word or action that he got them differently and I believe he did find them as he said and that Joe Smith was a Profit (sic) and this world will find it out some day."

Regarding the claim by Joseph Smith Jr. that his father ordained him while the latter was in the Liberty Jail in Ohio, young Rigdon writes:

"I was there and was with young Joe Smith (who was 7 years old at the time) all the time while we were at the jail. . . .

"I say no such ordination ever took place while we were at Liberty Jail. If it had I should have remembered it.

Claims Blessing

"I understand that he now claims that his father blessed him but he can not remember whether he was ordained or not. I say his father did not bless him either when we bid them (Smith and Sidney Rigdon) goodbye."

The manuscript, says Le Roy, was written near the turn of this century shortly before John Rigdon died. The owner of the manuscript is Mrs. F. R. Bennett, granddaughter of John Rigdon, says Le Roy.

Le Roy recently discovered the manuscript after addressing the Cuba (N.Y.) Historical Society. Following the Tacoman's talk, Mrs. Bennett told him about the manuscript and offered it for temporary loan because Morons have played an important part in Washington State history, says Le Roy.

According to Le Roy, the Mormon Church has never seen the Rigdon manuscript. The Tacoman says he has been in touch with church headquarters in Salt Lake City and says the church has expressed interest in receiving a copy of the manuscript.

Preface

The object in writing these few pages is for the purpose of presenting the life and character of Sidney Rigdon before the world in its true light. A great many have written about him for the purpose of prejudicing the public mind and having through ignorance or intention sought to cast reflections upon his character as an honest and intelligent man. Sidney Rigdon's career through life was an unpopular one for the reason that he embraced an unpopular religion and therefore the world say he ought to be condemned. But it is not every man who advocates an unpopular religion who ought to be called dishonest. Jesus Christ was called dishonest and was being guilty of blasphemy by the Jews and others because he taught a new religion and not only he but all men who have proclaimed an unpopular

religion are condemned because the
people do not believe as they do Sidney
Rigdon was from his youth a very religious
man who believed that ~~the~~ religion was
the greatest subject for man's contemplation
in the world and his whole life was devoted
to that cause He did not believe that the
orthodox faith was the religion that Christ
taught the beauty and power of that
religion they deny the Mormon doctrine
claims to have the same gifts and
blessings which the Saviour promised
unto all those who believed the true faith
The Mormons claim that those who embr-
-ace their religion will receive from
God the same powers and blessings which
followed the early Christians and that
God would reveal his will to man
in these latter days the same as he
did when the Saviour and the apostles
were preaching the gospel to the Jews

This Sidney Rigdon believed and gave
up all his bright prospects of his youth and
joined the Mormon Church. For this the
religious world condemned him and
charged him with attempting to perpetrate
a fraud upon Mankind. This is unjust
and untrue. And it is for the purpose
of giving his true character that the life
of Sidney Rigdon is written off in its present
form. This little pamphlet I shall succeed in
correcting some of the erroneous beliefs
that have heretofore been entertained
of the character and purposes of Sidney
Rigdon & shall be satisfied with
the effort I have made.

John H. Rigdon

Chap 1

Sidney Rigidon was born in Saint Clair
Towmship Allegheny County State of Pennsylvania
on the 19th of Feb 1793 and was the youngest
Child William and Nancy Rigidon. William
Rigidon his father was a native of Hartford
County State Maryland was born A.D 1743
& died May 26th 1810 in the sixt, second year of
his age Mr Rigidon was the son of Thomas ~~Rigidon~~
Barker & Ann Lacy Rigidon Thomas Barker
Rigidon was a native of the State of Maryland
& was the son of Thomas Barker Rigidon
who came from Great Britain. Ann Lacy
Rigidon grand mother of Sidney Rigidon was
a native of Ireland and emigrated to the city
of Boston Massachusetts and was there married
to Thomas Barker Rigidon. Nancy Rigidon's mother
was a native of Freehold Monmouth County New
Jersey was born March 16th 1754 and died
October 3 1839 and was the Eldest daughter

of Bryant Gallaher who was a Native of
Ireland Elizabeth Gallaher Mother to the
said Nancy Rigidon was the second wife
of the said Bryant Gallaher who whose
maiden name Reed and who was a
Native of Monmouth County New Jersey
Their parents were natives of Scotland His father
William Rigidon was a Farmer and he removed
from the State of Maryland sometime prior
to his Marriage to the State of Pennsylvania
and his Mother had removed sometime
prior to that from the State of New Jersey to
the same State when they were Married
They continued to follow agricultural
pursuits. They had four children
of three sons and one daughter The
Eldest Sons were called Carvel and
Loami The daughter was called Lucy
who married Peter Bayer and the
youngest of the family ^{was} Sidney the subject
of this history

Sidney Rigdon was a self educated
man he received nothing but a
common School Education but he was
from his youth very fond of Books
and especially of history he read every
history he could obtain all of his
spare time while working on the farm
was dedicated to reading during the
winter evenings he would lay
down by the fireplace and put on
hickory bark to make a light and
would read till late into the night
he was blessed with a good memory
and could remember everything he
read and in this way he laid up
a fund of knowledge that was of great
value to him in after years he
studied English Grammer alone
and became a fine grammarian and was
regarded as a well informed young
man in the community in which
he lived he continued at home with

his parents following the occupation
of a farmer until he was seventeen
years of age when his father died after
his death he continued on the farm with
his mother until he was twenty five
years old in that year he joined
with the church called at that time the
Regular Baptists. This church was under
the charge of the Rev David Phillips a
Clergyman from Wales the year following
he left the farm and went to reside with
the Rev Andrew Clark a Minister of the
same faith at Pittsburgh P.A. It was
during his continuance with him
he received a license to preach
and he preached his first sermon
at Pittsburgh at the age of twenty seven
and he continued to preach the gospel
from that time adopting it as his
profession This was in the Month
of March 1819 In the Month of May
of the same year he left the state of

continuation of ^{etc} 4

Pennsylvania and went to Trumbull
County State of Ohio and resided with
Adamson Bentley a Minister of the same
faith in July 1819 While there he became
acquainted with Phoebe Brooks to whom
he was married on the 12th day of June
1820 She was a widow of the stall of
New Jersey Bridgeton Cumberland County
and had previously resided with her
father and his family to Trumbull
County Ohio After his marriage he
continued to preach in that County
until November 1821 when he and his
wife went to visit his mother and his
Brother Carol and his Sister Lucy Boyer
who all resided near the old ~~homestead~~
~~in Allegheny County Pa~~ which is about
miles from the City of Pittsburgh on his
arrival at Pittsburgh he met some
of the brethren of the Baptist church with
whom he was acquainted with whom
he resided in the City Pittsburgh

Region who ^{lived} resided near the old
homestead in Saint Clair Township
Allegheny County Pennsylvania and
stopped at the city of Pittsburg ten miles
from his Brothers to stay over night
while then he was astra to preach to
the Baptist Society which he did on the
Sunday following This Baptist Society
had no pastor as the church have become
deserted & they had no regular Minister
After the services were over he
told the congregation that he was going
to visit his Mother ^{an old woman} & should be out
at his brothers some 3 weeks & of the
congregation wished him to preach
to them on the succeeding Sabbath
during the time he should remain at his
Brothers he would do so the congregation
gladly accepted his offer & he accordingly

Preached to them the three following
Sundays on leaving his Brother
Carroll Rigdon for his home in
Drummond County Ohio he stopped at
Pittsburgh & saw some of the Members
of the Baptist Church who were
pleased with his manner of preaching
& made him an offer to come & take
charge of their church & become their
regular Pastor he replied that he
would consider their offer & let them
know very soon after returning
to his home. After reaching his
home & after considering the matter
for some time he concluded to accept
the offer of the Baptist Church ⁱⁿ and
notified them accordingly & the month
of February 1822 he removed to the
City of Pittsburgh & entered immediately

upon his pastoral duties and continue
to preach to that church with good
success At the time he commenced his
labors in the church and for some ^{time} before the
church was in a very bad state there
was a division existing in the church
in consequence of the action of a former
pastor But soon after Sidney Rigaon
commenced his labors there was a decided
change for the better for by his peculiar
style of preaching the church soon
became crowded with interested listeners
The congregation increased and soon
became one of the largest congregations in
the city and one of the most popular he
had now become a very popular
minister and was very much respected
by all classes of the community and
all classes ~~caught~~ ⁱⁿ a persuasion
our frequent visitors at his
house

Saught his society. After he had
been preaching in the church for some
length of time & with much success
an old Scotch divine came to see
him & wanted to know if he taught
the Baptist Confession of Faith Infant
damnation he told him no he did not
believe in it & would not teach
it the Rev Gentlemen told him he would
have to teach it as it was the Baptist
Confession of Faith & it should be
taught Elder Rydon still insisted
he did not believe in the doctrine
& refused to teach it his congregation
there soon became considerable confusion
in the church some of the members believed
in the doctrine & others did not seeing
there would be a division in the church
in regard to his refusal to teach

the doctering he concluded to tender his resignation which he did. After preach-ing to the Church for two years and a half and retired from the Ministry. Soon after his resignation from the Church (he with his brother-in-law Richard Brookes who was a tanner by trade) started a small tannery in the city of Pittsburgh and ~~resided~~ ^{resided} at the Carrick on the business for about two years when he became acquainted with Alexander Campbell who was formerly from Ireland and who has since obtained considerable notariety in the religious world who was then a member of the Farm Association & who afterwards separated from ~~the~~ it. There was also another gentleman by the name of Walter Scott a Scotchman by birth who was a member of the Scandinavian church in that city and who had separated from the same.

Prior to these separations Mr Campbell resided in Bethany Brooke County Virginia when he published a Monthly periodical call the Christian Baptist After they had separated from the different Churches these Gentlemen were on terms of the greatest friendship & frequently met together to discuss the subject of religion being yet undetermined respecting the principles of the doctrine of Christ or what course to pursue ~~However~~ ⁱⁿ from this Connection sprung ~~up~~ ⁱⁿ a new church in the world known by the name of Campbellites they call themselves Disciples The reason why they were called Campbellites was in consequence of Mr Campbell's publishing the periodical above mentioned it being

the means through which they communicated
 their sentiments to the world Mr Campbell
 baptized Sidney Rigdon ^{and} Sidney Rigdon then
 baptized Mr Campbell & this was the
 commencement of the Campbellit Church
 After laboring as a tanner for two years
 he sold all his business & removed
 with his family to Bainbridge Grauga
 County Ohio where it was known that
 he had been a preacher & had gained
 considerable ^{notoriety} ~~distinction~~ as a ^{pulpit orator} ~~public speaker~~
 & the people soliciting him to preach and
 he complied with their request From
 this time he devoted himself to the work
 of the ministry confining himself to no
 fixed abode but held up the Bible as the rule
 of faith & advocating those doctrines
 which had been the subject of his and
 Mr Campbell's ^{investigation} Repentance & Baptism
 for the remission of sins. He continued to preach
 in that vicinity about one year & during that

The Methodists ~~had~~ ^{considerable} former success Large
 numbers attended his meetings and ^{he} has
 soon instrumental in building up a large
 and respectable Church in the Town of Mantua
 Portage County Ohio The doctirines advanced
 being new public attention was aroused
 and much excitement prevailed throughout
 that section ~~of~~ ^{of} Country and many
 times the Congregation which he addressed
 were so large that it was impossible to
 make himself heard by all The subjects
 he advocated were presented in such a
^{light} ~~matter~~ ^{congregation} that those who were
 unprejudiced had to exclaim for never
 heard it ^{so plainly} in this manner before There were
 some who opposed the doctirines which he
 advanced they did not do so in open
 debate but endeavored by ridiculing
 the doctirines which he promulgated to
 suppress them This ~~however~~ did not
 turn him from the path which he felt

it to be his duty to pursue. & he continued to set forth the doctrines of repentance & baptism for remission of sins & the gift of the Holy Ghost according to the teachings of Peter on the day of Pentecost &horting his hearers to throw away their Crude & farragious & leave the Bible for their guide & learn to live by every word that proceeded from the mouth of the Lord. After laboring in that vicinity about one year he received an ¹¹ ~~an~~ ~~present~~ invitation to remove to the town of Mentor in the same County which was about thirty miles from Bainbridge & within a few miles from Lake Erie which he afterwards complied with. The persons by whom he was particularly requested to move were the remains of a Baptist Church which was nearly broken up the members of which had become attached to the doctrines preached

of Sidney Rigdon The town of Mentor
was settled by settlers from New England
who had by their industry and good manage-
ment made that township one of the
most beautiful in the County, its great
advantages for agricultural purposes
cannot be surpassed But Sidney
Rigdon being a stranger and various
reports soon being circulated about him
which tended to injure his character
and to bring him into disgrace and
lessen his influence with the people
of that County But by his honesty and
integrity and eloquence in preaching the
gospel he overcame all opposition
and persecution which his enemies
had endeavored to ~~suffice him~~ influence
the minds of the people against him and he
gained the respect and confidence of the
Community in which he lived all opposition
against ^{him} ceased and he now had the entire confidence
of the inhabitants of that district of County He was now

was regarded as a good man and
an eloquent minister and he was
a welcome guest to those who had but
his most bitter enemies and ^{they} now had
become his warmest friends The
churches in which he preached were often
wen to small for his congregations The
doctrines which he advanced were
new but soon elucidated with such
clearness and eloquence which was
superior to what they had heard before
that those whose prejudices were
not to deeply rooted became his converts
Converts to the doctrine which he taught
His labors were not confined to that
township alone he received calls from
almost every direction to preach which
he complied with as far as he was
able His reputation as a pulpit
orator and deep reasoner had spread
far and wide and he soon

gained a popularity and an elevation
which has fallen to the lot of but few
men and thousands came ^{to} hear him
preach no was his labor's in vain for
many became converts to the religion
which he taught The work of the ministry
engaged all his time and attention he
felt very anxious for the conversion
of his fellow men and for that attainment
he put forth his best efforts After he
had labored in that district for some
length of time and having received but
little pecuniary aid for the reason that
Sidney Rigdon would never
consent to take a state salary for
his labors he did not believe in selling
his services in that way but would
receive what they ^{willingly} ~~wanted~~ to
give The church therefore felt that if he
was willing to make them a present of
his time and talents in preaching to
them they would make him a present

of a suitable habitation in which himself and family could be made comfortable and one which would accommodate his numerous visitors who were calling upon him and to place him in a situation suitable to the high position which he sustained to the church they called a meeting and a committee was appointed to make a purchase of land and to erect such building as were necessary. The committee soon made a purchase of a fine farm in a beautiful situation in that township made contracts for erecting a suitable dwelling house, stables, &c and made a commencement on the house and had a quantity of the lumber and building materials on the ground. Sidney Rigdon was now a man on the high road to fortune. The members of his church were building him a fine residence upon a beautiful farm on the western reserve in the state of Ohio. He had gained for himself a

reputation as a brilliant and eloquent
pulpit Orator and the honors of the world was
within his grasp and he had he continued
on in the way he was going his name would have
gone down to posterity as one of the greatest orators
of the age in which he lived. Standing as he did
with a fortune within his grasp and the honors
of the world being thrust upon him in the fall
of 1830 Parley P Pratt Ezra Peterson Oliver Cowdery
and Peter Whitmer Oliver at the home of Sidney
Rigdon in the town of Mentor Ohio and Parley P
Pratt presented to him a fauna Volum. of the
Book of Mormon in the presence of his wife and
his oldest child Athalia Rigdon now Athalia
Robinson who was then a girl of ten years old
and now living in the town of Friendship
Allegany County State of N.Y and who now remembers
the transaction as well as any incident of her life
Parley P Pratt at the time he handed the Book
to Sidney Rigdon said it was a revelation from
God This being the first time he had ever

This being the first time he had ever heard of the Book of Mormon he felt much prejudiced at the assertion & replied that he had one Bible which he believed was a revelation from God & loisted which he pretended to have some acquaintance but with respect to the book they have presented he must say that he had considerable doubt upon which they expressed a desire to investigate the subject & argue the matter but he replied No young gentleman you must not argue with me on the subject but I will read your book & see what claim it has upon my faith & will endeavor to ascertain whether it is a revelation or not After some further conversation on the subject they expressed a desire to lay the subject before the people and request the privilege of preaching in Elder Rigdon Church to which he

readily consented. The appointment was
 accordingly ~~circulated~~ & a large and
 respectable congregation assembled Cleon
 Coonley and Party, P Pratt severally
 addressed the meeting. At the conclusion
 Elder Rigdon was asked if he had any
 thing he wished to say in relation to the
 doctrine that had been advanced by
 Coonley & Pratt if so he had the
 privilege of doing so Elder ^{Rigdon} arose & said
 to the congregation that they had listened
 to strange doctrine ^{which} demanded their
 most serious consideration & as the apostle
 advised his brethren to prove all things and
 hold fast that which was good so he would
 entreat his brethren to do likewise and
 give the matter a careful investigation
 This was indeed generous on the part of
 Elder Rigdon & gave evidence of his entire
 freedom from any sectarian bias as the
 Elder Rigdon had allowed his mind

full scope to range untrammeled through the Scriptures embracing every principle of truth and rejecting error under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. After the meeting was dismissed Elders Coadery Pratt and Ziba Peterson went home ~~to the~~ with Elder Rigdon and remained over night in the morning Elder Rigdon informed the Elders that he would read the Book of Mormon & give it a full investigation & then would frankly tell ^{them} what he thought about it. A few miles from Elder Rigdon's at the town of Hiram were a number of the members of his church who lived together & had all things common from which circumstance has arisen the idea that this was the case with the Church of Jesus Christ to which Elders Coadery Pratt & Peterson repaired and

preached the gospel to them with some considerable success for their testimony was received by many of the people and seventeen came forward and were baptized and became members of the church.

While they were thus engaged they visited Elder Rigdon and found him earnestly engaged in reading the Book of Mormon - praying to the Lord for light and meditating upon the things he had read after some ~~thoughts~~ ^{four or five} from the time he received the Book he became fully convinced of the truth of the work and was satisfied that it was a revelation from God.

Being now fully satisfied in his own mind of the truth of the work and the necessity of obedience thence he informed his wife of the same & was happy to find that she was not only

were ought to obey the new gospel but was
and has to do so having been convinced
of the truth by reading the same books
and was desirous of obeying the truth.
It may seem strange that Sidney Rigdon with
the brilliant mind which he possessed should
be so easily influenced as he was with the
doctrine of the Mormon Church as to give up
all his bright prospects for the future and
sacrifice everything for the sake of embracing
this new religion. But the reason for his doing
so is found in this. Sidney Rigdon was
from his youth a very religious person
he believed that religion was the most
sublime theme for man's contemplation in the
world and ever since he had arrived
at the age of majority he had ~~he had~~
been looking for a ^{religious} gospel that which
Christ taught to the apostles when he said
go ye a

~~religion better than which Christ taught~~
~~to the Apostles when he said go forth~~
into all the world and preach the
gospel to every creature & he that
believeth and is baptized shall be saved
and he that believeth not shall be
damned & these signs shall follow
them that believe in my name
they shall cast out devils if they
drink any deadly thing it shall not
hurt them they shall lay hands upon
the sick & they shall recover it was a
religion that the gifts & blessings which
Christ said should follow those
that believed & that God should reveal
his will to man on the Earth
as he did anciently that he had
done a few and pray for and
the Book of Mormon which was
handed to him by Parley P Pratt
disclosed to him just such a religion

He therefor laid aside all personal
considerations and on the 14 day of
November 1830 Sidney Rigdon ^{and his wife} was
baptized and became a Member of the
Church of Jesus Christ of latter day
Saints at Kirtland Ohio In the Month
of December following he met ~~he met~~
Joseph Smith for the first time by
appointment in the State of N.Y previous
to this meeting with Joseph Smith
in N.Y he had been ordained an
Elder in the Church. Soon after
Sidney Rigdon joined the Church
and had been ordained an Elder
in the Church he removed his family
to the town of Hiram some miles
distant from Kirtland Ohio
where quite a number of the people
made Members of the Church
resided —

The church which Sidney Rigdon left at Mentor were perfectly horrified at his surprise and indignant at his conduct in leaving them in the hasty manner he did but he had gone on at the only cause for them to pursue was to submit and procure an other minister for their church which they did and some of the members of the Campbellite church who were Sidney Rigdon greater admirers while he was preaching their doctering became his most bitter enemies

Chapter 2nd

Sidney Rigdon had ^{embraced} ~~now~~ a new religion one which he had always ~~but~~ looked and hoped for and one which satisfied his mind and belief and he entered upon the work of preaching this new found religion with joy and gladness believing that he could now

Commune with God and cause
 him to reveal his will by revelation and that
 angels would visit him and those who
 were true to the gospel they had a sickness
 Sidney Rigdon soon after moving his
 family to Akron began preaching the
 new faith of the latter day saints and
 had great success in convincing many
 of the truth of the doctrine which he
 taught and a large number embraced the
 gospel this created jealousy among
 the orthodox churches and they began
 to persecute the members of the Mormon
 church and their leaders and in the
 early morning of the 24 day of March
 1831 Sidney Rigdon and Joseph Smith
 were dragged from their houses by an
 infidel mob and tarred and feathered
 and otherwise maltreated It seems
 that the mob entered Sidney Rigdon's house
 and for a pinprick of a door and threw him upon
 the ground and dragged him by his feet over

over the frozen ground for some distance
 and the back of his head striking the
 ground he lost consciousness after they
 had torn his cloth off and covered him
 with tar and feathers they left him and
 went and got Joseph Smith he was a
 worker when the mob entered his house
 he fought them as long as he could but
 they soon over power him and took
 him out to the place when they had
 maltreated Rigdon when Smith saw
 Rigdon he was he was laying on the
 ground he thought he was dead
 after the mob beaten Smith to the hearts
 content and torn most of his clothes off and
 covered him with tar and feathers they let him
 go and he returned to his house badly bruised
 and in a most horible condition Rigdon
 after lying on the ground for some time uncon-
 cious voice enough so as to be able to get home
 but was delirious for some time the back of his head
 was badly bruised in consequence of his being dragged
 by his feet to the place when he was tarred and
 feathered. He however recovered in a few days!
 The mob were composed of Various religious deno-
 minations

but mostly Campbellites with ait and Baptists
 This rough treatment of the Ohio mob
 did not deter Sidney Rigdon from
 preaching the new gospel he had embraced
 but he became more zealous in the work
 than before and his efforts met with great
 success and large numbers embraced
 the gospel of the latter day saints through his
 efforts. Some time after he had been so
 brutally treated by the mob at Hiram
 he moved his family to Kirtland his
 children then sick with measles. On
 the ¹³th day of April 1832 he in company
 with Joseph Smith and several others
 started on a trip to Independence in the
 State of Missouri. They went by private
 conveyance to Steubenville Ohio and
 Wednesday 5th day of April took passage
 on board a steam packet for Whiting
 Virginia where they purchased a lot
 of paper which was for the printing press
 at Independence. From Whiting they took
 passage on board the steamer Trenton
 while at the dock during the night the

boat was twice on fire burning the
 whole length of the boat through into
 the cabin but with so little damage
 the boat went on with morning when
 they arrived at Cincinnati some of
 the mob which had followed them
 all they way were left them and
 they arrived Louisville the same ~~day~~
 night Captain Brittle offered them
 protection on board of his boat and
 gave them supper and breakfast
 gratuitously. At Louisville they were
 joined by Elder Titus Billings who
 was journeying with a company
 of Saints from Nauvoo to Independence
 they took passage on the steamer
 Charleston for St Louis when they parted
 with Brother Billings and his comp
 any & by stage arrived at Independence
 Missouri on the 24 day of April
 1832 1831 We leave the brethren genera
 lly in joyful health and faith and
 sincerely glad to welcome us among them
 on the 24 Joseph Smith called a general
 council of the church

at which Council he was acknowledged
as the president of the high priesthood
according to a previous ordination
at a Conference of high priests elders
and numbers which had been held at
Amherst Ohio on the 25th of January
1832 On the 6th day of March after
transacting & disposing of all the business
we had at Independence & in company
with Joseph Smith and Whitney
commenced a return to Kirtland by
stage to St Louis from thence to Vincennes
Indiana and from thence to New
Albion Before we arrived at the latter
place the horses became frightened
& while going at full speed Bishop
Whitney attempted to jump out of the
coach but having his coat fast
Caught his foot in the wheel and
had his leg and foot broken in
several places at the same ^{time} Joseph

Smith jumped out unheir and they put up at
 Mr Posters public house when Sidney Rigdon
 left them going directly to ~~Kentland~~ Kentland where
 he arrived in a few days after leaving Joseph
 Smith and Bishop Whitney at Greenville where
 they remained four weeks before Bishop
 Whitney was able to travel to his home at
 Kentland when they arrived some time in
 June. ~~An account of this ~~one~~ trip to Independence
 is published in the Church History of the
 organized church 2 vol of pgs~~

After Joseph Smith arrival home the
 work of translating the scriptures was commenced
 in June the first number of the Evening and Morning
 Star published at Independence Missouri by H. W.
 Phelps and Company was issued which was indeed a
 joyous treat to the saints to contemplate that
 the little band of brethren had become so strong in
 so short a time as to be able to issue a paper
 of their own

So embittered was the public mind against
the church although many newspapers
published the prospectus of our paper.

It appears to have been done more to
slander the Editor than to give publicity
to the paper. As so much has been said
regarding this publication by the
enemies of the church it may be well here
to produce an extract from the prospectus
which had preceded this issue.

The Evening and the Morning Star
besides the secret of the Lord which is
now with them that fear him and the
ever lasting gospel which must go
to all nations before the Holy one shall
stand upon the Mount of Olives and upon
the mighty ocean from the great deep and
upon the islands of the sea and upon
the land of Zion to destroy the wicked
with the brightness of his coming will
also contain whatever of truth or

information that can benefit the saints of God temporally as well as spiritually in these last days whether in prose or poetry without infusing such politics broils or the gainsaying of the world. While some may say this paper is opposed to all Combinations under whatever plausible character others will know that it is for an eternal union whose maker and ~~best~~^{supporter} is God thus all must be as they are hisonuch as they that plow iniquity and sow wickedness reap the same but wisdom is justified of her Children. The above account of the journey to Missouri and the prospectus of the Morning Star I find in the Church history of the Reorganized church Dr. Bal Sidney Rigdon after his return from his trip to Independence with Joseph Smith to his home in Kirtland remained there most of the time during that year assisting President Joseph Smith in translating the scriptures and occasionally going out to preach the gospel as the occasion required

always very successful in converting
 many people who embraced the
 gospel taught by the Church of
 Jesus Christ of latter day Saints
 At that time. His whole time was
 devoted to the building up the Church
 & for its prosperity. On the 18th day
 of March 1833 Sidney Rigdon ^{was} Ordained
 by Joseph Smith as Prophet ~~Seer~~
 and revelator and set apart as his
 first Councillor he being the first
 man of the Mormon ^{Church} who was ever
 ordained to that position which position
 he retained up to the time of Joseph
 Smith death in 1844 who with his
 Brother Hyram Smith were
 brutally murdered ^{being sent to death} by a mob by
 while held as prisoners in
 Carthage jail Hancock Illinois 1844
 Sidney Rigdon now having become
 Joseph Smith first Councillor was

with him almost constantly except when business called them away ~~from~~
~~each other~~ Rigdon was now in a situation
to know all the secrets (if they were
any) about the origin of the book
of Mormon and the manner in which
he obtained it he was Joseph Smith
constant friend and adviser
for nearly fourteen years they had
traveled together had suffered
persecution by being taxed and feathered
imprisoned by a mob and sentenced
to be shot in the state of Missouri
and otherwise maltreated while
laboring to establish the Mormon
Church on the ^{truth} yet in all of their
conversations about the gospel and
of the origin of the book of Mormon
Joseph never told him but one
story, ^{and} that was he found it engraved
upon gold plates in a hill near Palmyra

in the State of New York and that an Angel appeared to him and told him where he could find it on this. Rigdon firmly believed up to the time of his death

On the 1st day of May 1833 the Mormon Church began to prepare the plans to build the House of the Lord at Kirtland to be dedicated to ~~dedicated to~~ the service of the Ever living God a Committee was appointed Consisting of Hiram Smith Reynolds Copher and Jared Carter to take charge of the same according to the Revelation given to Joseph Smith the size of the inner Court should be fifty five feet in width and Sixty five feet in length the lower part of the inner Court to be dedicated unto God for Sacrement Offerings for preaching fasting and praying and the offering up of the most holy desires of the Saints

unto the Lord. And the higher part
of the inner Court to be dedicated unto
the Lord for the Chor of the Apostles
This Hause when completed would be
about Sixty feet high and Eighty feet
long the outside ^{and a stately and large} walls to be of stone.
The Mormon ^{Church} at this time were very
poor they had no money nor had
they any building materials on
hand which would be suitable for
such a purpose but they beleivece
the Lord whom they serve had
Commanded them through their
prophet Joseph Smith to build
such a house and fully relying upon
the Lord to provide the means to accomplish
the purpose for which he had
Commanded them to do they boldly
and chearfully entered upon the
work and so rapidly succeede in the
building of said Hause that on the 27th

day of March 1836 the house of the
Lord was completed and ready to be
dedicated to the service of the living
God. This house must have ^{cost} when
finished at least \$40,000. It was the
finest building of its kind in the western
part of the State of Ohio at that time
after the completion of the House of
the Lord preparations were made for its
dedication the members of the Mormon
Church were looking forward with
great anticipations as to what should
take place when that interesting
event should be consummated as
they had all worked so hard and
many had devoted their whole
time to the work they expected great
and glorious results to transpire
at its dedication Sunday the 27 day
of March 1836 was the day on which
the ceremonies were to take place. The
congregation began to assemble at the

Temple about seven o'clock A.M
an hour earlier than the doors were
to be opened. Many brethren had come
in from the regions round about to witness
the dedication of the Lord's House and
such was the anxiety on this occasion
that some hundreds had assembled
before the doors were opened. The
Presidents entered the House with
the door keepers and arranged them
at the inner and outer doors also
placed over stewards to receive donations
from those who should feel disposed
to contribute something to defray the
expenses of building the House of the
Lord. They also dedicated the pulpits
and consecrated them to the Lord.
The doors were opened Presidents Smith
Bigdon, ^{and} Cowdery seated the congrega-
-tion as they came in and according
to the best calculation we could make

They had between nine and ten
hundred persons in the building
which were as many as could be
comfortable seated. They then informed
the door keepers that they could not
seat any more in the house and
a large multitude were deprived
of the benefits of the meeting. Those
out side were advised to repair
to the school house and hold
a meeting which they did and they
filled that house yet many were left
out. The assembly was then organized
in the following manner. The west
end of the house President Frederick
G Williams Joseph Smith senior and
William W Phelps occupied the first
pulpit for the Melchizedek Priesthood
Presidents Joseph Smith junior Hiram
Smith and Sidney Rigdon the second
Pulpit Presidents David Whitmer

Olever Cowdery and John Whitmer
the third pulpit the fourth was
occupied by the President of the High
Priests Quorum and his Councillors and
two choristers the Twelve Apostles on
the right in the three highest seats.
The President of the Elders his Councillors
and Clerk in the seat immediately
below the Twelve the high Council
of Kirtland consisting of twelve on the
left in the three first seats. The fourth
seat and next below the High Council
was occupied by Elders Warren &
Cowdery and Warren Parry who served
as assistants the pulpits in the east end
of the house for the Atonic priesthood
were occupied as follows the Bishop
of Kirtland and his Councillors in the
first pulpit the Bishop of Zion and
his Councillors in the second
pulpit the President of the Priests and

and his Counsellors in the third
 pulpit the President of the Teachers
 and his Counsellors and one chosen
 in the fourth pulpit the High Council of
 Zion consisting of twelve Counsellors
 on the right the President of the
 Deacons and his counsellors in the
 seat below them the seven Presidents
 of the Societies on the left the Choir of
 Singers were seated in the four
 corners of the room in seats prepared
 for that purpose Received by Contribution
 nine hundred and sixty three dollars.
 At nine o'clock A.M President Sidney
 Rigdon commenced the services of the
 day by reading the 96 and 24 Psalms
 An excellent Choir of Singers led by Mr C
 Dore singing the following hymn
 Ere long the Vail will rend in toto &c
 President Rigdon addressed the Throne
 of grace in a devout and appropriate

Manner when the following hymn was
was sung

Fophsy souls who pray

When God oppants to hear &c

President Rigdon then read the 18th 19th
and 20th Verses of the 18th Chapter of Matthew

and selected this text for the foundation
of his remarks The foxes have holes
the birds of the air have nests but
the Son of Man has no where to lay
his head. as he took his text
Every eye of that large congregation
was Centred upon the Speaker

He Spake two hours and a half in his
usual Eloquent and logical Manner
his prayer and address were forcible and
Sublime and well adapt'd to the occasion
At one time in the course of his remarks
he was rather pathetic and drew tears
from Many Eyes He was taking a
retrospective view of the toils privations

and anxiety of those who had labored
upon the walls of the house to erect
them and added then soon those
who had met them with their tears in
the silent shades of night while they
were praying to the God of heaven to protect
them and stay the unshallowed hands
of ruthless spoilers who had uttered
a prophecy when the foundations were
laid that the walls would never be
reared In reference to his main subject
he assumed as a postulate that in
the days of the Savior there was synago-
-gues when the Jews worshipped God and
in addition to them the Temple a Jerusalem
yet when on a certain occasion one
proposed to follow him whithersoever
he went he though heir of all things
cried out like one in the bitterness
of his ^{soul} in affliction poverty They have
holes &c This said the speaker was

Evidence to his mind that the Most High did not put his name there and that He did not accept the worship of those who paid their Vows and adorations there. This was evident from the fact that they would not receive him but thrust him from them saying Away with him Crucify him Crucify him. It was therefore abundantly evident that his Spirit did not dwell in them. They the degenerate sons of noble sires, but they had long since slain the Prophets and Seers through whom the Lord revealed Himself to the children of men. They were not God by revelation. This said the Speaker was the grand difficulty among them their unbelief in present revelation. He further remarked that their unbelief in present revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere

worshippers but their worship was not required of them nor so as it acceptable to God. The Redemer himself who knew the ^{Secrets} ~~Hearts~~ of all men called them a generation of Vipers. It was proof positive to his mind that there being Pharisees Sadducees Herodians and Essens and others differing from each other they were led by the precepts and commandments of men. Each had something peculiar to himself but all agreed in one point viz to oppose the Saviour so that we discover he could with the utmost propriety & claim not with standing their Synagogue and temple worship the foxes have holes and the birds of the air have nests but the Son of man hath not where to lay his head.

He took occasion here to remark that such diversity of sentiment ever had and ever would obtain when people were

not likely present revelation. This brought him to the inevitable conclusion that the various sects of the present day from their manifesting the same spirit rested under the same condemnation with those who were coeval with the Saviour. He admitted there were many houses many sufficiently large built for the worship of God but not one except this on the face of the ^{whole} earth that was built by divine revelation; and were it not for this the dear Redeemer might in this day of science this day of intelligence this day of religion say to those who would follow the fates have holes the birds of the air have nests but the Son of Man hath not where to lay his head. After closing his address he called upon the several Quorums commanding both the Presidency to manifestly rising up their willingness to acknowledge Joseph

Smith as a Prophet and Seer and
upholde him as such by their prayers
of faith. All the Quorums in their turn
Cheerfully Complied with this request
Hen thin Called upon all the Congre-
gation of Saints Also to give their assent
by rising on their ^{feet} which they did
unanimously. The following hymn to be
sing sing. Now let us rejoice in the day of
Salvation.

No longer as Strangers on Earth
wee we come &c
after an intermission of twenty minutes
during which time the Congregation
kept their seats the services of the day
were resumed by singing when
Joseph Smith made a short address
and after transacting some other
business the Congregation was dismi-
ssed & thus closed the most eventful
day of the Mormon Church upto this time

I will here state that President
F G Williams stated that during the
time President Rigdon ^{was} making his
first prayer at the dedication of the
Temple he saw an angel enter
the house through the windows and
take his seat between farther Smith
& himself & remaine there during his
prayer. President David Whitmer also
testified that he saw angels in the house
during the services. After the services
of dedicating the Temple was over
& the members of the Church had resumed
their usual Vacations and the excitement
of dedicating the House of the Lord
had passed away they eagerly
lookt for the coming of the Sabbath
day so they could worship in the
consecrated Temple & what glorious
times they did have what shouts
& joy I have heard within the walls

of that Consecrated Temple I have
remembered to this day The Members
of the Norman Church at this time were
a very pious and religious people
Six days they labored for their support
and the Sabbath they devoted to the
service of their God Every Sabbath
Morning some of the Elders would
preach a doctrinal discourse
which would be both beneficial
and instructive and their afternoon
Meetings when they administered
the sacrament & Each member had
the opportunity to speak to tell what
the Lord had done for them and
they did so with joy and gladness
& they blessed the Lord that they had
been permitted to live to see the
day when the Temple had been
built and consecrated to the service
of the living God and they had been

permitted to worship God with in
its hollowed walls according to the
dictates of their Conscience.

In the year of 1837 Commerce in
Kirtland a movement upon the part
of some of its citizens to establish a general
banking business. This was ~~not~~ ^{but} more
a church measure, some of the leading
men of the church engaged in the
enterprise. The fate of this enterprise
was an unfortunate one. The financial
stringency of 1837 under which many
older and better established institutions
went down Commerce with the opposition
urged by the enemies of the church and
probably with some mismanagement
insured its failure. Stories were
circulated that the officers of the Bank
had stolen the funds no institution
of the kind ever failed without such
a report being circulated. But in this

instance where there was so much religious opposition to the stock-holders and officers these reports would of course be believed. Oliver Colodery was delegated to go to Philadelphia to procure the plates for the institution and Orson Hyde to repair to Columbus with a petition to the legislature of Ohio for an act of incorporation which was presented at an early period of their Session. but because they were Mormons the legislature raised some frivolous & idle on which they refused to grant them those banking privileges they so truly granted to others. Thus Orson Hyde was compelled to return without accomplishing the object of his Mission while Oliver Colodery succeeded at great expense in procuring the plates and brought them to Keittance whatever may have

been the subsequent action of individuals this institution was manifestly founded in good faith and with no design of fraud. As early as May 1837 there was a spirit of speculation in Kirtland affecting among others some of the leading men of the Church and it is possible that under this influence some of them including some of those connected with the Bank did things of questionable propriety and honesty. This spirit with its legitimate tendencies was condemned by Joseph Smith and by others of high standing of this Joseph Smith wrote.

At this time the spirit of speculation in lands and property of all kinds which was so prevalent throughout the whole nation was taking ^{root} in the Church. As the fruits of this spirit are summing faultfinding

disunion dissension and apostasy followed in quick succession and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once and make a final end. Other banking institutions refused the ~~Kn~~ttance safety society's notes. The enemy abroad and apostates in our midst united in their schemes. flour and provisions were turned towards other markets and many became disaffected towards me as though I were the sole cause of those vicissitudes I was most strenuously striving against and which were actually brought upon by the brethren not giving heed to my Council. No quorum in the Church was entirely exempt from the influence of those false spirits who were striving against me for the mastery even some of

Brother were so far lost to their high and responsible calling as to begin to take sides society with the enemy
on the date of July 7th 1837 Joseph Smith writes-

Some time previous to this I resigned my office in the Kirtland Safety Society. Disposess of my interest therein and withdrew from the institution being fully aware after so long experience that no institution of the kind established upon just and righteous principles for a blessing not only to the Church but the whole Nation would be sufficient to continue its operations in such an age of darkness & speculation and wickedness. Almost all the banks throughout the country one after the other suspended specie payment and Gold and Silver rose in value in direct ratio with the depreciation of paper currency. ~~The greater~~

The great pressure of the money market
is felt in England as well as in America
and breadstuffs are everywhere high

Millennial Star Vol 16 p 13

Notwithstanding the depreciation of
Kirtland bank notes some of these
speculators were imposing them upon
the uninformed when Joseph Smith
put himself squarely upon record by
publishing warning in the Messenger
and Advocate for August 1837. It
might be advisable in this connection
to state the opinion of Mr Atwell a
business man and a banker who was
well acquainted with the Kirtland bank
in 1837 at Painesville Ohio Feb 19 1880

in answer to a question of E L Kelley as
follows q-What about the Kirtland
Bank Scandal Mr Atwell You are
a banker and know how that was done
Ans - Yes I know about that bank

They Started at Kuttawa. These
parties went into the banking business
as a great many others in the State of
Ohio and other states. They got Consider-
able money out at first and their
enemies began to circulate all manner
of stories against them and as we had
a great many banks then that
issued what was known as well as cat
money the people began to get alarmed
at so many stories and would take
the other banks issue instead of the
Kuttawa and so much of it was forced
in at once that the bank was not
able to take it up. Had the people
let these people alone there is no
reason that I know of why the Kuttawa
bank should not have existed to this
time and on as stable a basis as other
banks

& Then you ^{think} it was the fault of the

Enemies of the bank that it failed
 A- Yes I do and it was not the only one
 that failed either by a good many
 and with ^{which} Smith had nothing to do
 Q What do you consider the prime
 cause of the expulsions of the Mormons
 from Kirtland

A- The ignorance and fanaticism of
 their accusers did it they thought
 public sentiment would tolerate
 it and they did it. The same as Roger
 Williams was driven out and the
 witches burned in Massachusetts

The above is the statement of Mr. Steele
 who moved with his Father to
 Painesville Ohio in 1830 & was well acqa-
 uainted with Joseph ^{Smith}, from that time
 up to the time the Mormons left
 Kirtland Ohio. The Mormons
 worked hard to keep up the Bank
 but their enemies soon too powerful for

them and the crash came which
 involved several of the leading
 members of the Mormon Church
 in debt among whom was
 Joseph Smith & Sidney Rigdon
 they had given certain promissory
 notes for the purchase of real estate
 which they were unable to meet
 and their enemies had obtained control
 of them and were agreeing to bring actions
 upon said notes and get them into
 judgments and then if they could
 not pay the judgments they could
 imprison them by the laws then in force
 in the state of Ohio Smith and Rigdon
 well knew if they should be put in prison
 for debt it was very doubtful when they
 would be able to get out and the only
 course left for them was to leave the state
 In the month of December 1837 Joseph Smith
 with his family and Sidney Rigdon with a

part of his family Started from Kirtland
Ohio for the town of Farmington Colowee County
Missouri which town was ^{then} on the Confines
of settlement and about one thousand
miles distant from Kirtland Joseph
Smith and Rigdon were obliged
to keep themselves concealed in their
wagons during most of the time they were
traveling through the State of Ohio as
their absence would be known by
their enemies at Kirtland and ~~so~~ ^{expect} they
would be followed and if over
taken would be arrested but nothing
of the kind happened They went from
Kirtland ^{to Ashland} and from thence to the town of Dub
-lin Indiana when they felt safe from
any attack of their enemies Here they
remained for three weeks for the
purpose of letting the absent portion
of Rigdon family with his son in law George
H. Roberson to overtake ^{them} On the arrival

of George H. Robinson with the remainder of Sidney
 Rigdon family they at once started on their long
 and tedious journey Joseph Smith and family
 and several others left Sidney Rigdon and Robinson
 by taking a different route agreeing to meet at Terre
 Haute in Indiana for the promised land Far
 West massacred the roads being very bad and
 the weather cold and stormy their progress was
 necessarily slow Rigdon having several
 small children they suffered greatly from
 the cold and some days they had to lay on
 account of stormy weather they bore up under
 their sufferings without complaining
 believing that the God they served would
 carry them safely through to their future home
 in the west they traveled through the state of
 Indiana and crossed the Wabash River at
 Terre Haute when they met Joseph Smith and family
 who left them again taking on other road and Rigdon
 and family & several others struck out on the
 great prairies of Illinois they moved steadily
 along without meeting ~~without~~ any serious
 accident until they reached a little town
 of Paris where they stayed over night
 in the morning

A Greate Snow Storm was in full blast it was a regular Blizzard they had to cross a Prairie of two miles the inhabitants of the place warned them it was dangerous to attempt to cross the Prairie in such a Storm but Rigdon and the men that were with him felt anxious to get on as fast as they could conclude a toly it and started the air was filled with Snow Roberson took the lead with a Concord carriage he had with him his wife Mr Sidney Rigdon and his wifes grand mother who was at that time Seventy nine years old & following Roberson was a Team of four horses drawing a wagon and four other wagons following him he had not gone over two miles when no road could be seen it was Concord with Snow but we kept on until one of the wheels of the wagon

in which Sidney Rigdon was ~~in~~ ^{riding} came off
and I and my Brother were put into
an other wagon & told to go ahead
the others stopped to fix on the wheel ~~that~~
~~had come off~~ we were now out on the
Prairie the wind blowing a fearful
gale. No road in sight & nothing
to be seen of Robinson or Darrow
~~out of sight~~ and it was fearfully
cold we had not gone far when
one of the men who had stopped
with the wagon to help fix ~~on~~ the
wheel came riding up & told us
to come back or we would freeze
to death we turned around and got
back to Paris I and my Brother
were so cold we had to be carried
into the house you can the inquire
what had become of Robinson and Darrow
The storm was raging at this time to hard
for any one to venture out on the Prairie

to look after them and they had to be
 left to their ^{safety}. Sidney Rigdon and those who
 had returned to Parrys with him were
 in a fearful condition they mourned for
 the absent ones as those who had no
 hope to them it did not seem possible
 that ^{they} could escape death unless an
 interposition of Providence should take
 place prairie lion offered up for the
 safety of Atkinson and the deer ones
 that were with him Sidney Rigdon
 and others of the party did not sleep that
 night but walked the house till morning
 The storm was over but it was intensely
 cold but the anxiety was so great to learn
 the fate of the lost ones that to again cross
 the Prairie the day was as clear as noon
 was to be seen but could see the woods
 on the other side of the Prairie and we
 started and after three hours hard
 trudging reached the woods and
 came to a house that was nothing to
 indicate from out side appearances
 that any wagon had stopped there and

66

And it was with fearful forebodings that
the inquiry was made to the man of the house
if he had seen any wagon or carriage
pass his house yesterday he replied
a covered carriage and an open wagon
had stopped there the day before and
three women had come into the house
to get warm as they were nearly frozen
to death after staying a while to warm
up had gone out to other houses
about two miles farther on & then
we should no doubt find them This
was joyous intelligence and the agony
was over and the lost ones were
alive with thankful hearts we
started and in a short ^{time} we found
them all well except Dorrood whose
Ears were almost lost in the severe
they ought to have been they badly
frozen Robeson and his party were
fearful that we had missed our
way & had perished on the ~~Prarie~~
Prairie and they were filled with
joy to find us safe all was then
happily ended but we had learned

something and that was never again to attempt to cross a prairie with the face of a blizzard. We started again and kept on for several days the snow was deep and it was hard ~~trudging~~ traveling and we were again obliged to stop on account of sickness. Robinson wife and her grandmother were unable to travel and therefore was obliged to lay by for a time we were fortunate to find comfortable quarters at a former house a way out on the Prairie where we remained some ~~time~~^{too} weeks and my brother and myself enjoyed ourselves in netting Prairie chickens the snow was deep on the ground and the farmer whom we were staying had drawn his corn into a yard near his house where he and his boys were engaged in husking it and great flocks of Prairie chickens would come every morning to get something to eat and would remain all day they were to be seen on the top of the house and barn and in the cornfield we did not attempt to shoot them but caught in traps made of sticks we were able to catch all we wanted to eat while we remained there. After Robinsons wife and her grandmother had recovered sufficient to travel we started and in due time reached the Mississippi River

oposed Louisiana about the last of February
 we were two days late to be able to cross on the
 ice and had to remain six days for the ice to
 get out of the river so that the ferry boat could
 cross ~~the river~~ after getting over the river on the
 Missouri side the roads were almost impass-
 able we were not able to make over ten miles
 a day we therefore stopped at a Mr Herricks who
 was a member of the Mormon church when we
 remained about two weeks when the roads
 got better we again started and arrived
 at Far West sometime in the month of April
 1838 ^{Smith} Joseph and family had reached Far West
 about the first of March ~~had reached Far West~~
^{second day after Rigaon} was a great day Sidney Rigaon was to preach
 in the large school house just out side of the
 village and all of the members of the church in that
 vicinity were present to hear him they filled
 the house had the windows fastened and poles
 across the windows and men climbed up
 on them and others stood on the ground ~~out~~
 out side of the house he preached about
 an hour and a half and then was great rejoic-
 ing Rigaon said he had found a home at last
 he should never more ^{again} ~~any more~~ here
 was his resting place when he hoped he
 should be permitted to worship God according to the
 dictates of his conscience but alas for human hopes and expect-
 ations little did Sidney Rigaon suppose his ^{arrival} at Far West
 was but the beginning of sorrows for him

Chapter 3^o

The Mormons after purchasing land in Caldwell County had bought land at Independence Missouri and began to make a settlement there when they were driven away on their lands taken from them by the Missourians. They then went into Clay County to make a settlement there. The Missourians objected. It was then agreed by the Missourians that if they would go into Caldwell County and make their settlement they would not be molested but should be permitted to leave there in peace. Which proposition the Mormons accepted and purchased their land and commenced to build the town of Far West at Caldwell County.

~~Chapter 3rd~~

This was the Condition of things when Smith and Rigdon came to Far West to reside with their families again they heard mutterings ~~and~~ threats of Mob Violence on the part of the Missourians who were determined to drive the Mormons from the land they had purchased of the government in Clay County, notwithstanding the agreement they had made with the Missourians in Clay County. There is a time when forbearance ceases to be a virtue ^{Sidney} and Rigdon thought this about the time On the 4th day of July 1838 the Mormons at Far West concluded to have a grand celebration Joseph Smith Jr was chosen president Sidney Rigdon was orator Reynolds Cahoon Chief Marshal and George W. Robinson Clerk the procession commenced forming at ten A.M and marched to the Temple Lot

forming a circle around the & carat in
 when the corner stones of the proposed
 temple were laid with appropriate
 Ceremonies After this the oration was
 delivered by Sidney Rigdon as so
 much has been said about this
 oration by the Missourians I here
 give it in full as reported by one
 Hunt from Liberty Missouri
 Friends and Fellow Citizens

By your request I am called
 upon to address you this day under
 circumstances more to myself and I
 presume as much so to most of you
 for however frequently we may have
 met our fellow citizens in times past
 in the places of our nativity or of our
 choice to mingle our feelings with
 theirs and unite with them in grate
 ful acknowledgments to our divine
 Benefactor on the anniversary of our
 National existence we have been

been born assembled by reason of
our holy religion for which cause
alone a very large majority of us
are here to day. But though our residence
here is far from the sepulchers of our
Fathers and from the lands of our nativ-
ity and former choice and our associations
here as novel and as strange to our selves
as it could be to any portion of any
fellow men still we hail the return ^{of} the
birthday of our Liberties with no less
feelings of joy and gratitude nor no
less desire for the prosperity and
continuance of the fabric of our
National government insipis our breasts
this day than when we met in the mixed
assemblies of all religions as in times
past in the lands of our nativity. Nor in-
deed could it otherwise be from our
infancy we have been traditionated to
believe ours to be the best government
in the world Our fathers our neighbors

And our associates in life have
stolled its excellence to the highest pinnacle
of fame in our ears even before we were
capable of judging of its merits for
ourselves or even able to form an
estimate of its worth As we advance
in life we hear nothing else from
our Statesmen and heroes but the perfection
and excellence of our public institutions
and the superiority of our government
over all the governments of the world
whether they existed in former or ~~in~~ latter
times At the government under which we
were born and educated or else
we exchanged another for it with ~~whose~~
form we ~~were~~ sacrifice and in exchange
gave this the preference and sought
by removal to enjoy its benefits We
have been taught from our cradles
to revere the Fathers of the Revolu-
tion and venerate the very urns which
contain the ashes of those who sleep

and every feeling of our hearts responds
in perfect union to their precepts. Our
Country and its institutions are written
on the tablet of our hearts as with
the blood of the heroes who offered
their lives in sacrifice to redeem
us from oppression. On it towers
the flag of freedom and invites the
oppressors to enter and find an
asylum under the safe guards of
its Constitution. The tyrant's grasp
is unbroken and equal rights
and privileges flow to every part of the
grand whole. Protected by its power
and defended by its powers the oppressed
and persecuted saint can worship under
his own Vine and fig tree and none
can molest or make him afraid. He
has always contemplated it and does
now as the only true保障 of
freedom and bedrock of our liberty
in the world its very existence has taught

the Civilized world for surpassing
 those of a Pitt a Wilberforce a Canning or
 a Grey and has lost all their efforts in
 the shade forever it has loste and now
 stands as the arbiter of the world the judge
 of ^{the} nations and the rebuker of tyrants
 throughout the world it is the
 Standard of freedom both civil and
 religious By its existence the fears of
 superstition have been removed
 and the pretents of tyrants have been
 swept away as a refuge of lies and
 the rights of man have been restored
 and freedom both political and
 religious have been made to triumph
 all government is known throughout
 the civilized world as the Standard
 of freedom civil religious and political
 By its acts of all nations tried
 and it serves to expose the frauds the
 deceptions and crafts of the old world
 in attempting to palm upon the people

Monarchy and aristocracy for republicanism and freedom So powerful has been its influence that the hand of the oppressor even in the old world has been lightened Tyrants have been made to tremble and oppressors of Mankind have been filled with fear Thrones if they have not been cast down have been stripped of their terror on the Oppressed subjects has been measurable deliverance from his bondage. Having been reared in the Cradle of liberty and educated in the School of freedom all our prejudices and prepossessions are deeply rooted in favor of this Superlative excellence of a government from which all our privileges and enjoyments have flown We are wedded to it by the greatest ties bound to it by cords as strong as death-to preserve which should be our thought and our aim in all our pursuits to maintain its Constitution inviolable its institutions

uncomupted its laws unviolated and its
order unchanged.

There is one thing in the midst of our
political differences which ought to create
feelings of joy and gratitude in every
heart and in the bosom of every well-wisher
of Mankind that all parties in politics
express the strongest desire to preserve
both the union and the Constitution
unimpaired and unbroken and only
differ about the means to accomplish
this object - so desirable as is pressed by
all parties. And while this indeed is the
object of parties in this republic there is
nothing to fear the prospects for the future
will be as flattering as the past. in celebrat-
-ing this the anniversary of our independence
all party distinctions should be forgotten
all religious differences should be laid
aside We are members of our common repu-
-blic equally dependant on a faithful
execution of its laws for our protection with

enjoyment of our civil political and religious privileges all have a common interest in the preservation of the Union and in the defense and support of the Constitution Northern Southern and western interest ought to be forgotten or lost for the time being with more noble desire to preserve the Union we cannot by rending it to pieces. In the former there is hope with latter there is fear in one place in the other war in times of peace it ought to be our aim and our object to strengthen the bonds of the Union by cultivating peace and good will among ourselves and in times of war to melt our foes sword in hand and defend our rights at the expense of life. For what is life when freedom has fled. (This a name-a bubble better for sleep with the dead than for opprise among the living) All attempts on the part of religious aspirants to unite church and state ought to be repelled

with indignation and every religious
 Society supported in its rights and in
 the exercise of its conscientious devotions
 the Mohamedan the pagan and the
 idolater not excepted had be partakers
 equally in the benefits of the government
 for if the Union is preserved it will be
 endearing the people to it and they can
 only be done by securing to all their most
 sacred rights. The least deviation from
 the strictest rule of right on the part of any
 portion of the people or their public servants
 will create dissatisfaction that dissatisfied
 action will end in strife strife in war
 war in the dissolution of the Union. It is on
 the Virtue of the people that depends the
 existence of the government and not in the
 wisdom of legislators. Wherefore croeth lawes
 (it matters not how righteous in themselves)
 when the people in violation of them tear
~~those~~ ^{those} rights from one another which
 they (the lawes) were designed to protect

If we preserve the nation from ruin
 and the people from war it will be by
 securing to others what we claim
 ourselves and being as zealous to defend
 another's rights as to secure our own
 If on this day our fathers pledge a their
 fortunes their lives and their sacred
^{to one another due to the claims which they represented to be due or}
~~honors~~ to lose all earthly inheritance (not
 life and honor & ^{scripta} captia) & aught we
 to follow their example and pledge our
 fortunes our lives and our sacred
 honors as their children and their successors
 in maintaining inviolable what they obtained
 by their treason and their flood. With
 holy feelings sacred desires and quiet
 -ul hearts to our divine Benefactor
 aught we to perform the duties of this day
 and enjoy the privileges
 which as saints of the living God we
 enjoy in this land of liberty and freedom
 where our most sacred rights even that
 of worshiping our God according to his will

is secured unto us by law and our
religious rights so identified with the
existence of the Nation that to deprive us
of them will be to doom the Nation to ruin
and the Union to dissolution. It is now
thruscore and two years ^{the} since God of
all fathers Abraham Isaac and
Jacob caused the proclamation to
go forth among the people of the
Continents that the people of this
Nation should be free and that over
them Kings should not rule and princes
decree authority and all this preparatory
to the great purpose which he had
designed to accomplish in the last days
in the face of all people in order that
the Son of God the Savior of the world
should come down from heaven and
reign in Mount Zion and in Jerusalem
and before his ancients gloriously according
to the testimony of the holy prophets since
the world began and it is eight years too

months and twenty eight days ~~since~~
 this Church of the last days was organized
 by the revelations of that same Jesus who is
 Coming to reign before his ancients glorio-
 usly, then consisting of six members only
 At its first appearance excitement began to
 prevail among the people when it made
 its appearance and as it increased in
 numbers the excitement increased the
 first attack made upon it by its enemies
 was false representations and false slander
 By this engine it was assailed from every
 quarter and by all classes of men relig-
 ious and irreligious. Misrepresentations
 followed misrepresentation falsehood ~~after~~
 after falsehood followed each other in
 rapid succession until there must have
 been multitudes of them created in a
 minute by those employed in it or else
 they could not have gotten so many
 but in circulation This scheme not
 succeeding the enemies had recourse

to persecution which you multiply
continually apparently with determination
to destroy every person who intended to aid
and assist in bringing forth the work of the
Lord. But all this not succeeding accord-
-ing to the expectations of the promoters they
intended to all this power that mobs driving
men women and children from their
houses dragging them in the dead hours
of the night out of their beds whipping
tarring and feathering and otherwise
shamefully treating them for were these
means the only ones resorted to in this work
of persecution but being determined to put
an end to the church forsoe they added to
all the rest of the means used stealing the
property of the saints also burning houses
and charging it on them (the saints) heads
in order to raise public indignation against
them and also false swearing and indeed
we may add all other means which the
adversary had in his power to use nothing

seems to be left to be rendone that
 could be done by man demons in order
 that the purposes of God might fail
 but still the object so much desired
 has not yet been obtained. Under
 all this fire of persecution the cause has
 rolled on with a steady course the increase
 has been gradual but constant and the church
 at this time numbers many thousands
 Some in the old world have become
 obedient to the faith multitudes in the
 Canadas as well as most parts of the United
 States during these scenes of persecutions a number of the
 saints have lost their lives and others
 are missing and it is unknown what
 has become of them but the presumption
 is they have been secretly murdered
 no country of which we have any knowl-
 edge has offered so fair an opportunity
 for determining the great hostility which
 exists naturally in the human heart against
 God and against his work as this one
 In other countries persecutions were carried

on under protest of law but in this
Country where the Constitution of the
United States and the Constitution of
every state in the Union guarantee unto
every person the rights of conscience and the
liberty of worshiping as he pleases to witness
such scenes of persecution as those which
have followed this church from the
beginning in despite of law justice equity
and truth and at war with the very
genius of republican institutions
and contrary to the design of our
government surely evinces the depravity
of the human heart and the great
hostility there exists in the hearts
of the human family against the work
and purposes of God and fully
confirms the apostles that the carnal
mind is at enmity against God.
But notwithstanding all this violence
we even say as did Paul to the Corinth
ians (We are trouble on every side

yet not destroyed we are perplexed
but not in despair persecuted but not
 forsaken cast down but not destroyed
 We have until this time endured this
 great weight of affliction and kept the
 faith. If the ancient saints had to
 endure as seeing him who is invisible
 so have we if they have to suffer ~~the~~
 contradiction of feners against them
 - else so have we if they ^{had to} suffered
 stripes and imprisonments for their
 religious sake so have we if they were
 journeying in perils of water in perils
 among robbers in perils by their own
 countryman in perils by the heathen in
 perils in the City in perils in the wilderness
 in perils in the sea in perils among
 false brethren in weariness and painful
 ness in watchings often in hunger
 and thirst in fastings often in colde
 and nakednesse so are we. If they had
 to commend themselves to God in much

patience in afflictions in necessities
in distresses in stripes in imprisonment in
tumults in labors in watchings in fastings
by pureness by knowledge by long suffering
by Kindness by the Holy Ghost by love
purfigned by the word of truth by the power
of God by the armor of righteousness on
the right hand and on the left by honor
and dishonor by evil report and good
report as deceivers and yet true as unknown
and yet well known as dying and alive
they live as Christened and not killed
as sorrowful yet always rejoicing as
poor yet making many rich as having
nothing yet possessing all things ~~so have~~
we if they went up through much
tribulation and washed their robes
and made them white in the blood of the
Lamb ^{as} we have ^{as} to go through as greater
a tribulation and we trust in ^{as} doing
we will also wash our robes and make
them white in the blood of the Lamb

One cause of our heavy persecution
is the influence which those have in
the world whom we have separated
from the fellowship of the church for
their wickedness who attempt to gratify
their vengeance on us and also to hide
their own shame by false standards and
base calumny We were at one time
represented by them as having all things
common at an other as being enemies to
the government and in other places
we were represented to be abolitionists
and indeed anything they thought best
calculated to stir up the public mind
and to excite public indignation and if
possible put an end to the work by
sacrificing some of those who would consider
them as most active in supporting and
defending the cause But through the
mercy of God we are still in existence
and have the opportunity of joining with
you in the privileges of this day In

assembling on this occasion our
object is not only to comply with
the custom of our nation in celebrating
the birthday of our Liberties but also
to lay the corner stone of the edifice about
to be built in this place in honor of our
God to whom we ascribe the glory of our
freedom as well as our eternal
salvation and whose worship we
esteem of more consequence than we
do the treasures of Missouri ready at all
times to offer unto him the sacrifice of
our first fruits and by uniting perse-
verance patient industry and faithful
devotion to the cause of God rear this
building to his name designed for the
double purpose of a house of worship
and an institution of learning. The first
floor will be for sacred devotions
and the two others for the purpose
of education. The building to be one
hundred and ten feet by eighty with

three floors and not far from thirty
feet between the floors all to be finished
according to the best style of such buildings
in our country the entire expense calculated
at not far from one hundred thousand
dollars all when finished to stand as
a monument of the power of union &
effort and concert of action

Next to the worship of our God we esteem
the education of our children and the rising
generation for what is wealth without
society or society without intelligence
And how is intelligence to be obtained
By education. It is that which forms
the youthful mind it is that alone
which renders society agreeable and adds
interest and importance to the worship of
God What is religion without intelli-
gence An empty saucel Intelligence
is root from which all true enjoyment
flows Intelligence is religion and
religion is intelligence if it is anything

Take intelligence from it and what is left A Name-a name without meaning If a person desires to be truly pious in the sight of God he must be purely intelligent Piety without intelligence is fanaticism and devotion without understanding is enthusiasm The object of our religion is to make us more intelligent than we could be without it not so much to make us acquainted with what we do see as with what we do not see It is designed to evolve the faculties to enlighten the understanding and through this medium purify the heart It is calculated to make men better by making them wiser more useful by making them intelligent not intelligent on some subjects only but on all subjects on which intelligence can be obtained And when science fails revelation supplies its place and unfolds the secrets and

Mysteries of unseen world leads
 the mind into knowledge of the future
 existence of men makes it acquainted
 with God its Redemer and its
 associates in the eternal Mansions so that
 when science fades and philosophy
 vanishes away revelation more & than ever
 in its operations begins where they
 feast the mind with intelligence keen and holy from the presence
 (Science and philosophy) end of God
 tells of eternal Mansions of immortal
 glories of everlasting dominions of angelic
 throngs of heavenly hosts of flaming
 seraphs of crowns of glory of palms of
 victory of the saints eternal triumph
 through a glorious resurrection of
 songs of everlasting joy of God the
 Father of all: of Jesus the Mediator
 of the New Covenant and the blood
 of sprinkling which speaketh better
 things than ^{that} of righteous Abel. Is not
 only acquainted it is with these eternal
 things but it makes known unto us

the future history of man the purposes of God which have to be accomplished before the end of all things comes. It foretells and forewarns of the wars the pestilence the famines the earthquakes and the desolations which are coming on the Earth the rising and falling of the nations and also the desolations of the Earth itself the falling of the Mountains the rising of the Valleys the melting of the rocks the purifying of the elements by fire of the suns ~~setting~~ ^{say} veiling their the moon's turning to block the stars the soon falling of the heavens rolling away as a scroll of Christ descending from heaven with a shout of the archangel and the triumph of God and of the wicked fearing and trembling of their faces gathering blackness and of their seeking refuge under the mountains and of their calling

upon the rocks to hide them from
the face of him that sitteth upon
the throne and from the wrath of the
Lamb for the great day of his wrath
has come and who shall be able
to stand.

All this mass of important intelli-
gence together with final end of all
thrones and dominions and princip-
alities and powers and governments
which nothing else but revelation
could make known (for ~~science~~)
Science with all of her powers could
never declare it neither could
philosophy with all her utmost stretch
reach it) we obtain by our holy religion
for this is her province it is the
theater when she acts it is the business
we have for her it is to tell us things which
nothing else could tell it is to tell
us with that kind of wisdom which
cometh down from above and which alone

is obtained by revelation and by
the powers which our holy religion
confers and by nothing else
In view then of what we have already
obtained and what there is to be
obtained we have assembled
ourselves together in this remote land
to prepare for that which is coming on
the earth and we hope this day laid
the corner stones of this temple of God
and design with as little delay as
possible to complete it and to rear up
to the name of our God in this city
Far West a house of God where all the
sciences languages etc which are taught
in our country which shall be a
house of prayer a house of learning
a house of order and a house of God
When all the sciences languages etc
which are in our country in schools
of the highest order shall be taught and
the object is to have it on a plan accessible

to all classes the poor as well as the rich that all persons in our midst may have an opportunity to educate their children both male and female to any extent they please so that all the talents in our midst may be called forth in order that we may avail ourselves of all the means God puts into our hands and put into the power of all to deliver themselves from the imposition and frauds which are practising upon the more illiterate part of the community by those who have had superior advantages or as far at least as learning can go to obtain this object.

One part of the house shall be set apart for a place of worship where we shall invoke our God for revelation, when we have gone as far as human spirit can carry us that by revelation Visions we may fill the Vacuum still left after science and philosophy have done all they can do so that we may

have that understanding and that
 wisdom which brings salvation and that
 knowledge which is unto eternal life
 That ~~distress of nations or whatever may~~
 whether there are wars or famines
 or pestilences or earth quakes or distress
 of nations or whatever may come according
 to the purposes of our God that we may
 know it beforehand and be prepared
 for it so that none of these things shall
 overtake us as a thief in the night and
 while we are enjoying peace and safety
 sudden destruction comes upon us
 The savior of the world himself while
 he was here with his disciples said
 that as it was in the days of Noah so it
 should be at the coming of the Son
 of Man they were eating and drinking
 they were marrying and given in marriage
 and knew not until the flood came
 and swept them all away so shall
 it be at the coming of the Son of Man And

Paul declared to the saints of his day
 that the day of the Lord cometh as a thief in
 the night that when the people are crying
 peace and safety then sudden destruction
 cometh upon them and they shall not
 escape and that the wicked men and adul-
 -ters would wax worse and worse
 deceiving and being deceived. They will say:
 Peter say When is the promise of his coming
 for since the fathers fell asleep all things
 continue as they were from the beginning
 of the creation. Such is to be the state of the
 world and the most important period
 in the existence of man's earthly residence.

The description given by Isaiah is tremen-
 -dous in the extreme. Behold the Lord maketh
 the earth empty and maketh it void an turn-
 -eth it upside down and scattereth abroad
 the inhabitants thereof. And it shall be as
 with the people so with the priests as with
 the servant so with his master as with the

Maid so with her Mistress as with the
 buyer so with the seller as with the lender
 so with the borrower as with the taker of
 usury so with the giver of usury to him
 The Land shall be utterly emptied and utterly
 spoiled for the Lord hath spattered this world
 The Earth mourneth and fadeth away
 the world languisheth and fadeth away
 the houghty people of the Earth do languish
 The Earth also is defiled under the inhabitants
 thereof because they have transgressed the
 laws changed the ordinance broken the
 everlasting covenant. Wherefore hath the
 curse desoured the Earth and they that
 dwelle therein are desolate therefore the
 inhabitants of the Earth are burned and
 few men left. The Prophet Malachi
 describing the same scene and the same
 period of calamity says: For behold the day
 cometh that shall burn as an oven and all
 the proud yea and all that do wickedly
 shall be stubble and the day that cometh shall

burn them up saith the Lord of hosts
that I shall leave them neither root nor
branch

The psalmist David in the majesty of his prophetic power has left us a warning also when he says The mighty God even the Lord hath spoken and called the Earth from the rising of the sun unto the going down thereof Out of Zion the perfection of beauty God hath shined Our God shall come and shall not keep silence a fire shall devour before him and it shall be very tempestuous round about him He shall call to the heavens from above and to the earth that he may judge his people Gather my saints together unto me those that have made a covenant with me by sacrifice And heavens shall declare his righteousness for God is judge himself Having then knowledge of these things and the voice of God being unto us to meet together and make a covenant with our

God by sacrifice we have given him
 thine unto and are here this day as
 witnesses for God that he has not spoken
 in vain neither has he said in vain
 But to day and a hour of his judgment
 sleepeth not neither do they slumber
 and whether men believe or do not
 believe it alters not the word which God
 has caused to be spoken but come it must
 and come it will and that to their aston
 ishment the confusion and the dismay
 of thousands who believe not neither
 will they regard until overtaken by it
 as a thief in the night and sudden
 destruction come upon them and there
 be none to deliver. Know therefore the terrors
 of the Lord we warn our fellow men not
 only ^{by} ~~present~~ but by example also by leaving
 our former haunts to which we were
 bound by the strongest ties suffering
 a sacrifice of the greatest share of our
 earthly possession. Many of us in times past

were rich but for Jesus sake and the
 Command of our God we had become
 poor as Christ became poor for our
 sakes or in like manner we follow his
 example and become poor for his sake. And
 as Moses left Egypt not fearing the wrath of
 the King and refused to be called the son
 Pharaoh's daughter choosing rather to
 suffer affliction with the people of God
 than enjoy the pleasures of sin for a
 season having respect to the recompence
 of reward so do we. We choose to suffer
 affliction with the people of God rather
 than enjoy the flatteries of the world for
 a season. It is not because we cannot if
 we will so despoil and enjoy both the
 honors and flatteries of the world but
 we have voluntarily offered them in
 sacrifice and the riches of the world also
 for a more durable subsistence. Our
 God has promised us a reward of
 eternal inheritance and we believe

his promises and though we wade
through great tribulations we are in
nothing dismally for we know he
that has promised is faithful. The
promise is sure that the reward is
certain. It is because of this that we
have taken the Spading of our goods
our chulls ~~have given~~ been given to the
smitters and all ~~the~~ ~~the~~ to those who
have plucked off the hair. We have
not only when smitten on one cheek turned
the other but we have done it again and
again until we are wearied of being
smitten and tired of being trampled upon.
We have prosed the world with kindness
we have suffered their abuse without
cause with patience and have endured
without resentment until this day and
still this persecutions and violence do not
cease. But from this day day and this
hour we will suffer it no more. We
take God and all the holy angels to

witness this day that we warn all men
in the name of Jesus Christ to come on
us no more forever for from this hour we
will bear it no more our rights shall
no more be trampled on with impunity
the men or the set of men who attempts
it does it at the expense of their lives
and that mob that comes on us to disturb
us it shall be between us and them a war
of extermination for we will follow them
till the last drop of their blood is spilled
or else they will have to exterminate us
for we will carry the seat of war to their
own houses and their own families and
one party or the other shall be utterly
destroyed Remember it then all men
We will never be the aggressors we
will infringe on the rights of no people
but shall stand for our own until
death We claim our own rights and
are willing that all others shall
enjoy theirs No man shall be at liberty

to come into our streets to threaten
 us with Mobbs for if he does he shall
 atone for it before he leaves the place
 Neither shall he be at liberty to vilify
 and slander any of us for Suffre
 it we will not in this place We
 therfor take all men to record this
 day that we proclaim our liberty this
 day as did our fathers and we pledge
 this day to one another our fortunes our
 lives and our sacred honours to be
 delivered from the persecutions which
 we have had to endure for the last nine
 years or nearly that time. Neither
 will we indulge any man or set of men
 in instituting vexatious law suits against
 us to cheat us out of our rights if they
 attempt we say woe be unto them. We
 this day then proclaim ourselves free with
 a purpose and a determination that never can
 be broken we never we never we never
 Hunt Mormon War pp-167-180

I have thus given this Fourth of July
oration in full as it was reported by
Editor Hunt of Liberty Davis County Mis-
souri whether he repeated it correctly
or not I do not know but shall assume
he did the oration has been communi-
cated by almost all of the Missouri
Editors at the time it was delivered
and by Various divines of the
orthodox Churches of Missouri and
Sidney Rigdon has been condemned
by Most all the enemies of the Mormon
Church for using such forcible
language on that occasion But
when we come to look at the fact as
they state it and what the Mormon Church
had suffered at the hands of the border
ruffians of Missouri and Else ~~where~~ where
is it a subject of so much surprise and
fault finding as it has been ^{made to appear} I think not
Sidney Rigdon openly declares that
the Mormon Church would never be

The aggressor they only asked to be
permitted to enjoy their religion as the
other churches enjoyed theirs and this
they certainly had the right to do and
no one can deny it Their religion was
the religion which Christ taught when
here on the earth the Mormons claim
that the gifts and blessings which
the Saviour said should follow them
that believe will follow them that
believe in this day and age of the
world as they did when he taught
the doctrine to the apostles if they
only believe the true faith as laid
down in Scriptures There is nothing
appalling about this doctrine and
no good reason why men should
persecute the Mormon Church
because they taught it to the people
as Sidney Rigdon says in his oration
The Church has been persecuted for
almost nine years their churches have

but given to the Smiters and their
heads to those who have plucked off
the hair. They have not only when
smitten on one cheek turned the other
and have done it again and again
until they are weary and tired of being
trampled upon. They have a proved
the world with kindness and have
sufficed their abuse without a
cause. The Missourians have
driven them out of Jackson County
Missouri and taken from them
the lands which they purchased
of the government and paid for it
and they went to Caldwell County by
an agreement and a promise
on the part of the Missourians that
then they should ^{not} be molested yet
they had no sooner purchased land
of the government and were making
improvements on it than threats
were again made by their border

ruffians of Missouri that they will again drive them from of their lands and homes by force and appropriate their property to their own use Then because Sidney Rigdon should on their National day proclaim that they would submit to no more persecution from this Missouri Mob ~~or any others~~ they and others hold up their hands in holy horror to think the Mormon Church should dare to make such an assertion that they could fight before they would submit ^{to} any further persecution or be again driven from their homes it was to horrible to be submitted to by them ^{and} the insult was so great it could only be condoned by the shedding of their blood or any other acts of cruelty they should feel disposed to inflict upon them I for my part am unable ^{to see} any justice or righteousness

in such a position the Missourians
 had no cause of complaint or
 fear from the Mormon church
 all they had to do as well as
 all others was to let the Mormons
 alone and this they well knew.
 They were a peaceable and religious
 people and believe in the rights
 of man and to do unto others as
 they would have others do unto
 them and the persecutions of the
 border ruffians of Missouri of the
 Mormon church was without any just
 cause or complaint. The only reason
 they had they were jealous of the
 Mormons because they were settling
 up the County of Colfax ~~fast~~ ^{rapidly} large
 trains of emigrants from the East
 were coming into Colfax County
 to find homes they were members
 of the Mormon church and they
 were afraid that they would get too

Numerous for them and they concluded they would drive them out of the State before that time should arise and confiscate their property as they had done in Jackson County. The Missourians knowing if the Mormons gained the majority in Caldwell County their actions would be controlled by law or serious consequences might ensue to them for any violations of the law on their part.

After the 4th day of July was over there was nothing done by the Missourians to injure the Mormons for some length of time they could hear of the threats they were making as to what they were going to do but no overt acts on the part of the Missourians were done to injure the members of the Mormon Church and the people at Far West began to think all trouble was over and they were to have a time of peace but in this they were fearfully mistaken it was only the lull

before the Coming Storm On August 6th 1838
 There was a Mass meeting of the citizens at
 which meeting Sidney Rigdon was recom-
 mended to the Postmaster General for
 appointment as postmaster at Far West
 in place of H W Phelps resigence at the
 same meeting it was resolved to
 start a weekly newspaper to be edited
 by Sidney Rigdon There was also
 a petition circulated to locate the
 County seat at Far West The above
 account appears in the Church History
 1836 There was an election held August
 6th 1838 at Gallatin in Dakes County at
 which an attempt was made to prevent
 the Mormons from voting which resulted
 in a conflict and was the begining of the
 hostilities which resulted in much
 suffering and was the cause of driving
 the Saints from the state of Missouri
 The following is the account of Joseph
 Smith of the occurrence and what took

place on the 6th of August at Gallatin
in Davies County. Some two weeks previous
to this Judge Mosen who lived at Millport
informed Govt Stewart that it was
determined by a Mob of Missourians
to prevent the Mormons from voting
at the election on the 6th day of August
and they elect Colonel William P Peniston
who led the mob in Clay County. He also
advised them to go prepared for an attack
and stand their ground and have their
rights. The Mormons hoping for better
things gave little heed to Judge Mosen's
friendly advice and repaired to the
polls at Gallatin the shire town of Davies
County without weapons. About eleven
o'clock A M William P Peniston ascended
the head of a barrel and harangued the
electors for the purpose of exciting them
against the Mormons saying that the
Mormon leaders were a set of horse
thieves liars Counterfeiters &c and you

Know they profess to heal the sick Cast
out devils &c and you know that is
a damnable lie that the Members of the
Church will dupes and not too gos to
take false oath on any common occasion
that they would steal and he did not
consider property safe when they knew
that he was opposed to their settling there
and if they suffered the Mormons to vote
the people would soon lose their
suffrage. and said addressing the
Mormons I headed a mob to drive
you out of Clay County and would
not prevent your being mobbed
now when Richard (Collected) holding
the Mobs bully just drunk enough
for the occasion began a discussion
with Samuel Brown by saying The
Mormons you not allowed to vote
in Clay County no more than the
damned Negroes and attempted to strike
Brown who gradually retreated parrying

the blow with his umbrella while
 Welding continued to press upon him
 calling him a damned liar etc and
 attempting to repeat the blow on Brown
 Perry Darphy attempted to suppress
 the difficulty by holding Deeks arm when
 five or six of the Mobbers seized Darphy
 and commenced a beating him with clubs
 boards &c and crying Kill him Kill him
 God dam him Kill him when a general
 scuffle commenced with fists and clubs
 the Mobbers being about ten to one
 of the Saints Abraham Nelson was
 knocked down and had his clothes
 torn off and while trying to get up
 was again attacked when ~~the~~ ^{By} Pyram
 Nelson ran in amongst them and
 knocked the Mobbers down with the
 butt of his whip Riley Stewart ^{struck} Dick
 Welding on the head which brought
 him to the ground the Mob cried
 out Deck Weldings dead by God who

Killed him Shoot him by God
 and would have killed him had
 not John L Butler sprung in amongst
 them and knocked them down during
 about five minutes it was one continued
 knock down when the mob dispersed
 to get firearms Very few of the
 Mormons Voted Riley escaped across
 the river had his hands dressed
 and returned home

After the above transaction had
 taken place at Gallatin there was no
 more peace for the Mormons in Calico
 County all was commotion and prepara-
 tions were made by the Mormon church
 to meet the mob who had determined
 to drive the ~~Mormons~~ ^{them} from the state
 and protect themselves and their
 property from hands of this brutal
 mob of Missourians On the morn-
 ing of the 7th day after the fight
 at Gallatin a report reached Far

West by the way of those not belonging
 to the Church that at the Election at
 Gallatin two or three of the Mormons
 had been killed and left upon the
 ground and not suffered to be
 interred that their brethren were
 prevented from voting and a majority
 of the inhabitants of Daress County
 were determined to drive the saints
 from the County. On hearing this
 report Joseph Smith accompanied
 by Sidney Rigdon Hiram Smith
 and fifteen or twenty others who were
 armed for their own protection and
 the command was given to George W
 Roberson on their way they joined
 by ~~some~~ several of the Mormon
 Church from different parts of country
 some of whom were attacked by the
 mob they reached Colonel Wrights
 that night in safety when they found
 some of their brethren who had been ~~murdered~~

in the fight at Gallatin with others
 who were waiting for counsel here
 they received the churing news
 that none of the Mormons had been
 killed from the information they
 received about one hundred and fifty
 of the Missourians were present and
 engaged in the fight against
 about twelve of the Mormons They
 were several of the mob who got their
 heads badly punched Wednesday
 the 8th after spending the night in council
 at Colonelights They rode out
 with some of their brethren to view
 the situation of affairs in that region
 and called on Adam Black a Justice
 of the Peace of Davis County who had
 united himself with the mob to drive
 the Mormons out of Missouri They asked
 him to give ~~them~~ some statement so
 that ~~they~~ might know whether he
 was their friend or not and whether

he would administer the law
fairly and honestly and requested him
to sign an agreement of peace But
this he refused to do but said he
would write out himself to ~~their~~^{their}
satisfaction And he did write as
follows

I Adam Black a Justice of the
Peace of Davis County do hereby certify
to the people called Mormon that he is
bound to support the Constitution of this
State and of the United States and he
is not attached to any mob nor
will not attach himself to any such
people and so long as they will not
molest me I will not molest them
This the 8th day of August 1838

Adam Black J.P
In the Evening some of the Citizens from
Millport called on him and we
at their request agreed to meet some
of the principal Men of the County in Council

at Adam Onai ahamau the next day
 at twelve o'clock The Committee
 assembled at the time appointed
 On the part of Citizens Joseph Morin
 senator elect John Williams representative
 elect James B Turner clerk of the
 Circuit Court and others on the part
 of the Mormons Lyman Night Vining
 Knight John Smith Reynolds Cohoon
 and others At this meeting both parties
 entered into a covenant of peace to preserve
 each others rights and stand in their
 defense that if men should do wrong
 neither party should uphold them
 or endeavor to screen them from justice
 but deliver up all offenders to be dealt
 with according to law and justice.

The assembly dispersed but was soon
 -dly joined and Joseph Smith and others
 took him returned to Far West

The spirit of Mobocracy continued
 to increase notwithstanding all our

treaties of peace and then was
 no way of stopping it increase as
 the days went by by both Mormon and
 Gentile leaders it is admitted that
 the Missourians were the aggressors. Whether
 the Mormons were justified in resisting
 we leave the reader to judge
 on October 24th 1838 about noon Captain
 Bogart with some thirty or forty men
 called on Phout Parsons ^{who} was
 living at the head of the East branch
 of Log Creek and warned him to be gone
 before night ^{any} At ten with morning telling
 him that he would give Far West
 thunder and lightning before next
 day noon if he had luck in meeting
 Neil Gilliam who would camp about
 six miles west of Far West that night
 and that he should camp on Crooked
 Creek and he and his men went
 away towards Crooked Creek Parsons
 despatched a messenger with this

News to Far West and followed after
 Bogart to watch his movements Joseph
 Holbrook and Judith who went out this
 morning to watch the movements of the enemy
 saw eight armed Mobbs call at the house
 of Mr Pinkham when they took thru
 prisoners (Nothan Pinkham Brothers
 William Kelly and Adeson Green)
 and four horses arms &c and departed
 threatening Father Pinkham if he did
 not leave the state immediately they
 would have his damn old Scalp
 and horing learned of Bogarts move-
 ments returned to Far West near
 midnight and reported the proceeding
 of the Mobbs On hearing the report
 Judge Higgin the highest Officer
~~in Command in Far West~~
 the first Judge of the County ordered
 Lieutenant Colonel Hinkle the
 highest Officer in Command in Far
 West to send out a Company to disper-

the Mob and retake the prisoners
Whom it was reported they intended
to murder ^{than} that night The trumpet
sounded and the Mormons assembled
on the public square about midnight
when the facts were stated and about
seventy five volunteered to obey the
Judges order under command of
David W Patten who immediately
commenced their march on horse
back hoping to surprise and scatter
the camp retake the prisoners and
prevent the threatened attack on
Far West with out the loss of
blood Thursday 25th Fifteen of the
Company were detached from the main
body while forty continued their march
When they arrived ~~near~~ the force of
Crooked River they dismounted
their horses leaving four or
five men to guard them proceeded
~~on foot~~ to the ford not knowing the

location of the encampment. It was
just at the break of day they were
Marching quietly along the road
and near the top of the hill which
descended to the river when the report
of a gun was heard and Jaung ~~of~~
& Banson rolled out of the ranks
and fell mortally wounded and
then the work of death commenced
when Captain Patten ordered a
charge and rushed down the hill
in a fast run and when within
about fifty yards of the camp formed
a line. The mob formed a line under
the bank of the river below these
~~tents~~ It was so dark that little
could be seen by looking at the west
while the mob looking to was
the ~~East~~ Downing light could
see Patten and his men when
they fired a broadside and three
or four of Patten men fell Captain

Patten ordered the fire returned
which was instantly obeyed but at
disadvantage it being so dark The
fire was repeated by the mob and
returned by Captain Patten Company
and gave the watch word God and
liberty when Captain Patten ordered
a charge which was instantly
obeyed The parties came in contact
with their swords and the mob
were soon put to flight Crossing
the river at the ford and such
places as they could In the pursuit
one of the mob fled from behind
a tree where he and that Captain Patten
who fell mortally wounded however
received a large ~~in the~~ ball in his
bowels The graunce was soon
cleared after the Mormons gathered
up a wagon or two and making beds
therein y tents were both their wounded
and retreated towards Far West

Thru men were wounded in the
knees and one in the neck one in
shoulder one through the hips one
through both thighs one in the arm
all by musket shot one had his arm
broken by a sword Gideon Carter
was shot in the head and left dead
on the ground so disfigured that his
comrades did not know him Bogart
reported that he had lost one man
The three prisoners were released
and returned with the Normans
who went to their rescue Captain
Patten was carried some way on a litter
but it caused him so much pain
he begged to be left and was carried
into Mr. Winchesters house three miles
from Fair West where he died that
night O'Banion died two days
after at the house of Sidney Leeson
Gideons Carter's body was ^{afterwards} brought
from Crooked River to Fair West

David Patten was a man of great
 courage and was greatly beloved
 by the Mormon Church and by all
 who knew him was one of the
 twelve apostles and died as he
 had lived strong in the Mormon
 faith. One of his last words to his
 wife ^{was}, "Whatever else you do O do not
 deny the faith It was a gloomy day
 at Far West when those who had been
 killed were taken to their long
 home in the church yard at Far West
 the solemn faces of those who follo-
 wed the remains of their dear brethren
 to their last resting place at the
 sound of the muffled drum as they
 moved slowly along their gloomy
 way to the silent City of the Dead
 and the ^{up} roar of the Musket Shells
 fired as a salute over their graves
 was an event that has lingered
 in my memory from that time to the present

But they are at rest Peace to their
 Ashes the fight have now Commence a
 by the Missourians in earnest and
 they attack the Mormons when
 ever an opportunity presented On
 Tuesday October 2nd 1838 a Settlement
 of the Mormon Church at De Witt in
 the County of Carroll was fired on by
 the Missouri Mob numbering about
 35 persons the mob immediately
 retreating after the first fire the
 Mormons did not return the fire
 on the 4th day the mob again fire
 on the Mormons when they ~~had~~ was
 returning the fire but at either time
 no one on either side was injured
 This retreating of the fire of the mob
 gave the notorious General Lucas
 a better enemy of the Mormon Church
 an opportunity to offer his services
 to Governor Boggs and he wrote a
 letter the Governor dated at Brownsville

Date Oct 4th 1838 In which he stated
 as he passed down the ^{Mississippi} River on
 Monday he saw a large force
 of Mormons at De Witt who informed
 him they were two hundred strong
 that they were hourly expecting an attack
 from the Citizens of Carroll County
 who were they said encamped six
 miles from them waiting for
 reinforcement from Salem County
 the Mormons were under the command
 of one Colonel Hinkle he said
 they had determined to fight Lucas
 also stated that news had just been
 received that a fight had already taken
 place and several persons were
 killed He Lucas had obtained his
 information from a gentleman of
 respectability who had heard the firing
 of their guns as he passed down
 he further stated if a fight had
 taken place which he had no doubt

It would create an excitement in the
 whole upper Missouri country and those
 base and degraded beings will be exterminated
 - notice from the face of the earth. If one
 of the Citizens of Carroll County should
 be killed a dozen days hence
 there will be from four to five
 thousand volunteers in the field against
 the Mormons and nothing but their blood
 will satisfy them ~~but~~ ^{as} ~~the~~ ^{the} remedy I do not
~~pretend~~ pretend to suggest to Your
 Excellency and ~~you~~ ^{you} ~~will~~ ^{will} said my troops
 of the 4th division were only dismissed
 subject to further orders and can be called
 into the field at an hours warning
 This letter written to Governor Bogg's was
~~not~~ & Lucas knew it and was only written
 in order to get an opportunity to take
 the field against the Mormons who
 was one of their most bitter enemies
 and wished an opportunity to wreak
 his vengeance upon them and which

succeeded in doing and his decision
 was called out by Governor Boggs
 on Saturday the 6th of Oct 1838 Joseph
 Smith Sidney Rigdon Hiram Smith
 and about thirty five others arrived
 at DE Witt and found the accounts
 of the situation was correct Joseph
 sent a messenger to Caldwell
 to inform Governor Boggs of the situation
 of the affairs at DE Witt and to ask
 for assistance on his return he
 informed Joseph Smith that the
 Governor refused to send any ass-
 istance ~~whatever~~ but said the
 fight was between the Mormons
 and the mob and they could
 fight it out the Mormons had
 now no hopes whatever of
 successfully resisting the mob
 who kept constantly increasing their
 provisions were entirely exhausted
 and being worn out by continually

watching the movements of the
 Enemy who during the time were
 firing at them when ever they had
 an opportunity some of the Mormons
 had a dig for the common necessities
 of life. In the mean time one Henry
 Root and David Thomas who had
 been the sole cause of the settlement
 being made. this induces the
 Mormons to leave the place Thomas
 said he had assurance from the
 mob that if they would leave the
 place they should not be hurt and
 they would be paid for all losses
 which they had sustained and
 that they had come as mediators
 to accomplish this object and
 that persons should be appointed
 to fix the value on the property
 which they had to leave and the
 Mormons would be paid for it
 The Mormons upon these conditions

agreed to leave the place &
Committee was appointed Major
Florey of Rutherford Mag Erickson their
appointee & others those names not
remembered They appraised the real
estate When the Mormons came
to start their horses oxen and cows
could not be found the mob boasted
and admitted that had killed the
oxen and lived on them A great num-
ber of cows horses and oxen were
never found Many houses belonging
to the Mormons were burned and a great
quantity of their property ~~was~~ destroyed
by the mob Another governor having
refused to protect them they were
obliged to go so gathering up as many
dagons as could be got ready with a gun
- said they had been able to save from
enemies they left De Witt and started
for Caldwell County on the 11th day of
October 1838 They traveled that day about

134

twelve and encamped in a grove of timber near the road

That evening a woman who had a short time before given birth to a child died of exposure occasioned by the action of the Mob and was buried in the grove with a Coffin during the journey they were continually harassed and threatened by the Mob who amused themselves by shooting at them on several occasions several of the men died on the ^{way} from fatigue and privations which they had to endure and they had to be buried by the roadside without a coffin and under most distressing circumstance they arrived at Caldwell in due time it was learned afterwards that no sooner had the Mormons left De Witt than Haskell ~~had~~ called the Mob together and made a speech ^{to} them saying they must hasten to assist their friends in distress County Philana sales he said you coming on

and of they Could get the Mormons
 driven out they Could get all the land
~~they had~~ entitled to pre-emption ^{and that}
 they must hasten to ^{County} Daviess, in order
 to accomplish that object and they
 succeeded in driving them out they
 Could get all the lands back again except
 as all the pay they had received for them
 He told them that they run no risk
 from the authorities for they had full
 proof that the authorities would not
 assist the Mormons and they might
 as well take the property from ^{them} as not
 and accordingly the whole robbery
 - gang started for Daviess County taking
 with them their Cannon In the mean
 time one Cornelius Gillum was engaged
 in raising a mob in Platt County to help
 Hoods in his effort to drive the Mormons
 from from ^{that} ^{county} Platt and Clinton ^{for the}
 purpose taking their property by Joseph
 Smith arrested in Caldwell he was

informa of General Doniphan
of Clay County that a company of Mobs
eight hundred strong were marching
towards a settlement of the Mormons in
Daviess County He had orders out
of the officers to raise a force and
March immediately to what he called
Night's Town and defend the Mormons
from the attacks of the Mob until
he was able to raise the Militia in
his County and adjoining Counties
to put them down A small company
of Militia who were on the route to Daviess
County and who had passed through
Fair West he ordered back again
stating that they were not to be depended
upon as they soon desposse to help
the Mob The trouble seemed to
grow worse in stead of better and
the Mormons had to be continually
on their guard The town of Fair
West was guarded night and day

And every thing was done to be
 prepared for an attack, ^{at any time} either night
 or day all business was suspended
 and when soon marching and drilling
 every day so as to be prepared for every
 and all emergencies and the roll
 of the drum was constantly heard on
 the streets The mob was constantly
 driving men and women from
 their homes on the 18th of Oct Angus
 M Smith the wife of Don Carlos Smith
~~who was~~ a brother of Joseph Smith who
 was at that time in the state of Tennessee
 was driven from her house which
 had been plundered and burned by the
 mob she was ^{to} hossing loaded thru
 miles carrying her two helpless
 children and hossing to Wade grand
 River to get ^{to} a place of safety There were
 very many such occurrences happening
 in various places when ever they
~~of the Mormon Church~~ ~~and settle in Missouri~~

found a Member of the Mormon Church living who was not protected and unable to defend themselves. In the Month of October 1838 there was a small settlement of the Mormon Church at what was called Hauns Mill there being several families who had been living there about a year prior to the commencement of the persecutions by the Missouri Mob. People came from far and near to the mill for the purpose of getting their grain ground there being lived in peace not having had any trouble with the Missourians when they received word that a Missouri Mob was coming to destroy the mill ~~at the tomo~~ besides Mormons there were a number of emigrants awaiting the cessation of hostilities before proceeding on their journey. It had been agreed between the Mormons and Missourians of that locality that they should not molest each other but

of this Event Bancroft writes—
 Mean while was being matured the bloody
 tragedy which occurred on the 30 of October
 near Hauns Mill on Shoal Creek
 about twenty miles below Far West
 besides the Mormons living there were
 a number of emigrants, ~~on their~~ ^{avating} government
 — by the cessation of hostilities before
 proceeding on their journey it had been
 agreed between the Mormons and the
 Missourians of that locality that they
 would not molest each other but live
 together in peace But the men of Caldwell
 and Daviess counties would not have
 it so Suddenly and with warning on
 the day above mentioned maintained
 and to the number of two hundred and
 forty they fell upon the settled settlement
 While the men were at their work out doors
 the women in the houses and the children
 playing about the yards the crack of a
 hundred rifles was heard and before

the firing ceased eighteen of these unoffending people were stretched dead upon the ground while many were wounded. I will not enter upon the sickening details which are copious and fully known suffice it to say that never in savage ~~life~~^{warfare} or other was there perpetrated an act more dastardly and brutal. Indeed it was openly boasted by the men of Missouri that it was no worse to shoot a Mormon than to shoot an Indian and killing Indians was no worse than killing wild beasts.

Bancroft's History of Wtch p 128

I will only in this connection mention one or two of the horrible details of this blooded affair. The mob was lead by the notorious and blood thirsty schemed Colonel Jennings & William Reynolds a Lexington County man. Kill a little boy named Sardus Smith ten years of age. He had his hands under the bellows in the blacksmith shop ^{word} roasting a

to him this cruel and blood thirsty monster
 placed his gun almost against his head
 and fired blaring his brains over his little
 brother who was by his side under the belfry
 his brother was also wounded in the hip
 but got well and this monster afterward
 boasted of this atrocious deed to one Charles
 Ross an other and summa to rejoice that he
 had killed a little Mormon boy Thomas
 Mc Bride was an old soldier of the revolu-
 tion he was wounded and lying helpless
 on the ground his gun was by his side
 a brutal man by the name of Rodgers
 came up to him and finding his gun
 was loaded deliberately picked it up and
 discharged it into the old mans breast
 he then hacked the old veterans body with
 a corn knife until it was frightfully
 maimed Reorganized church history
 Vol 7 page 242

This Massacre at Hauns Mill is one
 the most cowardly and

blood thirsty trans actions that has
been perpetrated in Modern times no
effort on the part of the Authorities
of Missouri to bring the Schoundrels
to Justice which is a lasting disgrace
to the state of Missouri After the
Massacre at Hauns Mill great
Confusion exists among the Mormons
at Far West they did not know what
to do they were being attacked on all
sides till of the Mormons living out
side of any settlement were worked
and their property taken from them
and often their lives ~~were taken~~ while
in this condition Governor Boggs of the
State of Missouri issued his order
on the 27th day of October 1838 to General
Lucas to proceed to Far West with the
troops under his command and sternly
not ordain the Mormons from the
state on the 30 of October a large
Company of armed soldiers was sent

Approaching the town of Far West they
Numbered about three thousand it was
in the afternoon of the day when they
Came in sight ~~of the town~~. There were
at this time about three hundred men
in the town of this number about two
thirds of these were armed with guns
the rest had axes spears and clubs
They came in about two miles and
a half of the town and camped on
what was called Jordan Creek for
the night all was now commotion and
excitement Joseph ^{Smith} gathered about
one hundred men with their guns
and marched down towards the
Camp of the Missourians to the east
side of the village and then stopped for
some time in order to examine the
situation no more was made by the
Missourians to enter the town that
day that night the Mormons barricaded
the town as best they could the women

and children
were placed in various houses for
safety The Chambers & Sidney Ryerson
house was filled with women and
children and there they remained over
night while the men and all the boys
that were able to do military duty
were on guard or else helping to build
breast works around the town No attack
was made on the town that night
the next morning Seymour Brownson
who had the command of the Mormons
came running into town calling upon
every man to his post as the Missourians
were now approaching the town
at this call the men and boys hurried
down to the breast works prepared
to fight for their lives and liberty
for well they knew they wanted peace
no quarter at the hands of that
Missouri mob and concluded it
better to lose their lives as dearly
as possible while the women and children

own out of the houses watching ^{with} blanched
 faces the result. The Missourians
 after coming within a half a mile
 of the fort looks whiled around
 and returned to their camping ground
 There was no further trouble that day
 the Missourians did not make any
 further ^{garrison} ~~that~~ day on the next day they
 did the same thing over and the Mormons
 prepared to meet them at the fort
 and repeated the same maneuver
 the next day What the object they had
 in doing this we never knew unless it
 was to get the Mormons to fire on them
 when they would have an excuse to
 commence the massacre of extermination
 agreeable to the order of the infernal
 Governor Boggs who by his order to exter-
 inate the Mormons or drive them from
 the state has shown himself as devoid
 of humanity as the wild beasts of the
 forest In 1842 he got flat while setting

in his house at Jefferson City and
it was supposed that a Mormon shot
him of this I know nothing only by hear
say but I was very much pleased
when we got news at St. Louis
that he had been shot and the
only regret I had ^{was} that the shot had
not killed him such a man was
insipit to lie and deserve the punis
hment he received ~~he was~~ for
his brutality a disgrace to the State
of Missouri he had refused to listen
to the pleadings of the Mormons for protet
-on but believed or pretended to believe
every story that was told him by
the ~~Massacring~~ Missouri Mob and
was willing they should shoot
the Mormons down where ever
they could find them But he
got a little punishment for his
trutal conduct and he deserved
a good deal more and if he had not

gou to California he might have got it
but I will let him rest as I haue heard
he is dead which is a sorre of gratification
to me The Missourians after Marching
up and going back for three times
they sent a flag of truce and some
of the Mormons went out to meet it
They said they would like to see some
of the head men of the Church and
wished them to call and see them
they would be treated kindly if they would
Come into their camp This they told to
Colonel Hunter and he informed Joseph
Smith Sidney Rigdon and others and
Joseph Smith Sidney Rigdon Parley P
Pratt George W Robinson went into their
Camp and as soon as they got there ~~were~~

They were immediately made prisoners
 of war and were treated with the utmost
 contempt. The officers would not ^{talk} with
 them and the soldiers insulted them
 in the evening they had to lie down
 on the ground surrounded by a strong
 guard. The next morning after
 the leaders of the church had gone
 into the Missourians Camp and had
 been made prisoners of war. The
 Missourians marched their whole force
 around the town and men came into
 town and took possession of all
 the guns they could find. They
 visited every house so to make
 sure they had got them all and
 after leaving a guard in the town
 the rest went back to camp and
 Hyrum Smith and Amasa Lyman
 were brought into camp. Then they
 held a court Martial and sentenced
 them all to be shot the next morning.

on the public square as an example to the Mormons. But the execution of the Court Martial was presented by General Doniphan who said it was nothing but murder and he would have nothing to do with it and if they persisted in executing these men he should order his brigade to march in the morning and also informed General Lucas he should hold him personally responsible before the law for the act. Lucas had ordered General Doniphan to execute the sentence which he refused to do. This act on the part of General Doniphan caused a halt in the proceedings and the prisoners were not executed after Lucas did not succeed in forcing the prisoners ^{not} ~~not~~ to take them away, Clay County. They were taken by the Missourians into the ~~forrest~~ ^{forrest} and into the public square

And were then permitted to go and bid
 their families good by My Father Sidney
 Rigaon was under guard a permission
 to see his family The house was filled
 with brutal looking men well armed
 and ~~there~~ with a ^{on} snare their faces looked
 on the sun that was there being enacted
 such Contempt Here was a father bidding
 his wife and children as he thought
 a last farewell before being taken to Clay
 County for execution And these brutal
 men seemed to take pleasure in viewing
 this transaction But only a few moments
 were permitted for him and My Brother
^{John N. Johnson} to bid their families farewell When they
 were put into a lumber wagon and
 were soon out of sight After they
 reached Richmond Clay County they were
 again sentenced to be shot But what
 presented this sentence I never knew
 but it was stated from some cause
~~and they were taken to Liberty and put~~

and after being taken from one
County to another for some
length of time Joseph Smith Hyrum
Smith Lyman H. Anderson Mr Rae
Caleb Baldwin and Sidney Rigdon

29th day of November 1838 Sent to Liberty ^{Jail}
Clay County Missouri where they
remained ^{about} three months while they
were incarcerated in the jail at Liberty
Myself and Mother Joseph Smith
and his Mother went to Liberty
to visit them when we found them all
well but very anxious to get at liberty
when they were first put into jail it
being made of logs they were confined
in the basement and were not very well
treated nor cared for and it was a
gloomy place but after aton the jailor
summed to jail sorry for them and brought
them up stairs and this is when we
found them the jailor summe to treat
them ^{well} and talk to them kindly their

force seemed to be greater than the only suffering
 they had was the confinement we remain-
 ed with them for two days then bid them
 farewell and returned home to Harlott
 On the 27th day of January a writ of Habeas
 corpus was issued aet of the court at
 Liberty and served ~~there~~ on the 28th of
 January 1839 when after quite a trial
 Sidney ^{Rigdon} was ~~was~~ liberated on bail on the
 others were remanded to jail without
 bail ~~Rigdon~~ left the jail on the 5th day
 of March 1839 Sidney Rigdon making a
 plea in his own behalf Rigdon
 did not dare to leave the jail the day
 he was admitted to bail as he was
 afraid of his life he therefore returned
 to jail with the rest of the prisoners
 and remained some eight days before
 he dare make the attempt to leave
 on the evening of the 5th day of March 1839
 a carriage was drawn up near the jail
 in the jailer's gallery to aid Rigdon to get

away without its being known to any
one out side got up a scuffle with
Rigan and ~~th~~ got the door and
Manage to Slipp out without being
seen he got out the carriage with his
wife who was then and a Driver and
it being dark they started for the
~~Mississippi River~~ riding a short
distance in the carriage they over
took a French just out side of
the Village of Liberty riding one horse
and leading an other all saddled
an bridled Rigan bidding his
wife go a by mounted the
other horse and he and his friend
started for the Mississippi River
his wife left immediately for Fort Des
gitting the family ready as soon
as possible started at mid night
for Quincy Illinois expecting to meet
her husband somewhere on the way
they rode all that night got some

breakfast at a friend's house
A little after daylight the next morning
after resting and feeding our team
we again continued on our way till
dark when we stopped at an
old Missourian's house intending
to remain over night the driver of
our wagon was out some little
time after dark and saw Sidney
Rigdon and his friends pass by he
recognized him and after a suspended
conversation passed on the man told
what he had seen and at the supper
of the old Missourian at whose house
we were stopping we hitched up
the horses to the wagon and started
after driving about a mile Sidney
Rigdon came out of a little grove of
trees and met his family a few
men when there was a general
time of visiting a few moments only
spent for congratulations Rigdon

got into the wagon and his son Sidney
~~Maunited~~ the horse and we continued
our journey. Sidney Rijdon and his
friend after leaving Liberty were
obliged to ride night and lay by
daytime and in this way this
family were able to overtake him
on the road. We found a place for Sidney
Rijdon in the hind part of the wagon which
was covered and had a curtain drawn
forward so that no one looking into
the wagon could see him and at
night he would remain in the wagon
till we were ready to go to bed and
then would come and lay down and have
a sleep. Some of the time we stopped at
some farm house and at other times
would camp out and in this way
we reached the Missouri River. Then
there were two ferries across this river
we were intending to cross at what
was called the upper ferry but just

before we reached the road that
 would take us to the upper ferry
 we met a man driving a team of
 horses hitched to a light wagon
 who asked us which ferry we
 were going to cross the river the
 man driving said at the upper at
 this he began to swear he called the
 ferryman at the upper ferry ^{the biggest} ~~all the~~
 I heardells in the world and said he
 would rather pay our fare up than
 to have us go to that ferry as he told me
 my Father told the driver to go to the
 lower ferry which we did after we
 got to Quincy Illinois we saw a man
 who said there were a lot of Missourians
 at the upper ferry who were watching
 for Sidney Rigdon and had we ~~had~~
 gone there they would have killed
 him if this story was true we were
 lucky in meeting the man who insisted
 we should cross the river at the lower

Crossed Ferry we continued on
 our journey without meeting any
 bad luck and arrived at the
 Mississippi River about dark
 Sidney Rigdon ^{side} was afraid to remain
 on the Missouri till morning so
 he got two men who had a Canoe
 and they took him across when
 he was free from his persecutors
 and when he came to rest in peace
 the next morning his family
 crossed the river and they remained
 at Quincy for some four weeks
 the next evening Sidney Rigdon at
 the request of the inhabitants spoke
 to them in the Court House to a large
 audience the inhabitants of Quincy
 treated the Mormons who were there
 very kindly and sympathized with
 them in their afflictions after remaining
 at Quincy about four weeks
 Sidney took his family to what was

then Callice began to Prairie about
 forty miles from Quincy and with
 George W Robeson rented a farm
 for one year and commenced to put
 in a crop when they heard of a Doctor
 Gallon who had a small town
 on the Mississippi Called Commerce
 this was about fifty miles up
 the river from Quincy and Sidney
 Rigdon leaving Robeson on the
 farm he took a horse and went to
 see Gallon who wanted to see out
 his place Gallon had been an
 Indian agent he had a beautiful
 place on the banks of the river a stone
 house and nicely shaded with locust
 trees and considerable land lying back
 it on the flats Sidney Rigdon caught
 out Gallon ^{in the Spring of 1839} and got him immediate possession
 he wrote to Robeson what he had done
 and a Mr Herrick one of the Indians
 deisir Act of Massacre with his

family came out to beg me to
 Prairie looking for a place to
 stop and Roberson let him have
 the farm that he and Ryerson had
 rented and took the family and
 went to Gallons after Sidney Ryerson
 had been there some two or three
 months Joseph Smith and the other
 Mormon prisoners succeeded in
 getting away from the guard
 that were taking them from liberty
 jail to Daviess County for trial on
 a charge of killing the guards being
 drunk at the time and did not
 care if these prisoners did escape
 the prisoners took five horses and
 started for Quincy Illinois when
 they all arrived safe and sound
 Joseph Smith and his brother
 Hyram and three or four others
 hearing that Sidney Ryerson and
 Roberson were at Commerce

Came to see them being pleased with the
location Joseph Smith purchased of one
Wm White his farm about one half
mile below the premises of Rigdon and
Robinson and he and his brother Hyram
soon thereafter moved their families there
The members of the Mormon Church being
informed of this fact those who were
able to come to Commerce did so at
once and from that time on the town
of Commerce increased rapidly and
it became the gathering place for
the Mormon Church In April 1840
George W Robinson was appointed Postmaster
and the name of Commerce was changed
to that of it was Robinson giving it the
name it is a Hebrew term signifying
a beautiful place in 1841 a city
Charter was granted and thus
came the commencement of the famous
famous city of Commerce

161

Chapter 4th

The City of St. Louis was a very unhealthy place there were several large swamps near and in the town the drunken water was bad and during the first three years fevers and ague and fevers were very prevalent especially during the summer months and for a time it seemed that most everyone was sick and great numbers died Sidney Rigdon being of a bilious temperament was sick most of the time while he remained at St. Louis for weeks at a time he would not be able to leave his bed he was however not able to take a very active part in the management of the Mormon Church some times he would be able to be around and at such times he would on Sundays preach to the people and usually on such occasions would have a large congregation to hear him in 1841 the St. Louis Legion

was formed and Joseph Smith
 Commissioner Lieutenant General and
 John C Bennett Major General which
 Legion was equipped by the State of
 Illinois on February 1841 the first
 election under the new charter was
 held which resulted in the election
 of John C Bennett Major Daniels H
 Wells William Marks Samuel H
 Smith and A H Whitney Alderman
 Joseph Smith Hiram Smith Sidney
 Rigdon C C Rich J T Bennett Wilson Low
 D C Smith J P Grun and Vinson Knight
 Candidates never began their
 career under a city government and
 in 1844 it was the largest city
 in the State of Illinois and the Mem
 bers were able to elect every officer
 in the County of Hancock

~~The city of Alton continued to grow and
 various troubles arose with the church
 among the members~~ in regard to the tithes

The Corner Stones of the Nauvoo
 Temple were laid on the 6th day of April
 1841 On May 2 1841 Hon Stephen A Douglas
 and Cyrus Walker Visited Nauvoo and
 addressed the citizens which address
 were very complimentary to the people
 of Nauvoo About the year of 1842
 the doctrine of spiritual wives began
 to be talked about ~~but~~ it was
 a secret order which consisted in sealing
 women to men for Eternity this created
 some surprise and a great deal
 of talk among the members of the church
 the object of the order was to obtain
 salvation in the Kingdom of God
 There were few who knew anything
 about it and after a short time it
 was reported it was sealing women
 to men for time and Eternity this was
 denied Men high up in the church
 said it was a slander on the
 church as no such ~~doctrine~~ was taught

was taught nor practiced but all
the denials that were made did not
quiet the matter it continued to be a subject
of conversation among a large portion
of the members of the Church but
no member of the Church was
fairend to be would admit
that such a doctrine was taught
some time in the year of 1843 my
sister Nancy Rigdon a young
woman about 25 years old attended
church at Nauvoo on Sunday at the
conclusion of the services she was
invited by an old ^{lady} friend of hers
~~the~~ family to go home with her
at which she did after they
had been there a little while she
began to talk to Nancy Rigdon of
her doctrine of Polygamy she
told Nancy that it was a new
doctrine and was a great surprise
to her when she heard of it but it was

165

going to become the great doctrine
of the Mormon Church and she believed
it and great exaltation would come to those
who received and embraced it while
they were talking Joseph Smith came
to the house whether his visit ^{had} ~~had~~
been arranged by him and the
friends at whose house she had
gone I know not but after Smith
had been there for some little time he
proposed to Nancy Rigdon that she
become his spiritual wife and be
sealed to him for eternity promising
her great exaltation in the world to
come. This proposal she resented
and bitterly refused and soon left
the house and went home and
told her Father and Mother what
had taken place. Her father
and mother were very indignant
at Joseph Smith to think he
should make such a proposal

to their daughter and the matter was
 talked about by the family and it got
 noise about the city and caused
 considerable talk among the neighbors
 and acquaintances of the Ryan
 family so much was said about it
 that Joseph Smith came to Ryans
 house and mentioned the subject
 and attempted to deny it Nancy
 was not in the room at the time but
 was in an adjoining room and
 heard what Smith had said her
 Sister Mrs Geo N. Robinson was in
 the room at the time and her
 Mother and an other woman
 whose name I do not recollect Nancy
 was one of those excitable women and
 she went into the room and said
 Joseph Smith ~~was~~ ^{is not} ~~telling the~~
 which ^{you did} make such a proposition
 to me ^{and a man} ~~the person that less than~~
~~will~~ ~~to~~ ~~Nancy are you not offered~~

to call the Lord's ~~anointee a liar~~
 said to her replied I am not for he
 does lie and he knoweth it Rigdon
 attempted after hearing what was
 said to go into the room where Smith
 was but was stopped by his wife
 and the other women they thought
 it would be better for him to stay
 out Smith soon went away
 Rigdon did not say much only
 to those present that Smith could
 never be sealed to one of his
 daughters without his consent as
 he did not believe in the doctrine
 and was very angry at Joseph Smith
 for making such a proposal to
 his daughter The matter rested here
 for a time Some little time after this
 Samuel James a prominent Member
 of the Mormon Church who resided
 at Lakewood about twenty five miles
 from it was one who had joined

the church at Kirtland by
 being a co-cesser of Sidney Rigdon
 and who had heard a considerable
 about the doctrine of Polygamy
 being taught at Nauvoo and had
 come then on purpose to find out if
 such a doctrine was taught and he
 went to see Joseph Smith he told
 him what he had come for and
 wanted to know if it was true not
 saying whether he should embrace
 it or not but he wanted to just
 find out if such a doctrine was
 taught and then he would investigate
 it and determine what he should
 do after some conversation Smith
 thinking he was all right told
 James that such a doctrine was
^{taught} and it was true and said further
 that he had approached Nancy
 Rigdon and asked her to become
 his spiritual wife and she had

to go and slab it This Story James told to my Father Sidney Rigdon at his house at Newbern I did not hear James tell it but heard my Father tell it and he got it from Samuel James I also heard Ebenezer Robinson a very prominent Mormon who joined the church at Kirtland Ohio who was a printer by trade and was with Mormons through ^{all} the troubles at Far West Missouri and one of the leading men at Newbern say that Joseph Smith taught him the doctrine of polygamy in the month of June 1844 several members of the Mormon church were expelled for apostasy and on June 7th 1844 a paper called the Newbern Expositor of which the Higbys and several were interested made its appearance which the Mormons claimed contained much that was of a scandalous character and also offends against the character of the church on the 10th day of June 1844 the city council declared the Expositor a nuisance and ordered the Mayor Joseph Smith to have the establishment removed without

delay the mayor issued the order to the Mars
hall John P. Grun who with a posse proceeded
to the office of the Expositor and destroyed it by brann-
ing the press and throwing the type and papers
and fixtures into the street I have now in my
possession a number of the various Expositor
rags and yellowish age which was picked
up at the back of the Expositor's printing office
by John Snyder now a resident of Salt
Lake City on the morning of June 11th 1844
there being quite a number of them lying on
the ground which had escaped destruction
the night before he took one copy and
carried it home and has had it in his
possession from that time to the present
I borrowed it from him Sept 11 1900 at Salt Lake
City John Snyder was a school mate of mine
at Haussor and was living there with his
parents at the time I left Haussor with
my Father June 1844 some little time after
the destruction of the Expositor the copy
bears date June 7th 1844 published an

William Low Charles Davis Frances McWiggin
 Nancy L. Higgin Robert D. Foster and Charles
 A. Foster in which I find the following affidavits
 which I copy in full

Affidavits

I hereby certify that Hyram Smith did (in his
 office) read to me a certain document which
 he said was a revelation from God he said he
 that he was with Joseph when it was received
 He afterwards gave me the document to read
 and I took it to my house and read it and
 showed it to my wife and returned it next day
 The revelation (so called) authorized certain
 men to have more wives than one at a time in
 this world and in the world to come. It said this
^{and commanded Joseph to enter into the law}
 was the law. And also that he should admin-
 ister to others. Several other items were in the revel-
 ation supporting the above doctrine

William Low

State of Illinois

Hancock County } I Robert D. Foster certify that
 the above certificate was sworn to before me

as true in substance this fourth day of May A.D.
1844

Robert D Foster J.P.

I certify that I read the resolution referred to in the above affidavit of my Husband it sustained in strong terms the doctrine of more wives than ^{one} at a time in this world and without it authorized some to have to the number of ten and set forth that those women who would not allow their husbands to have more wives than one should be under Condemnation by God

Jane Laird

Sworn and subscribed before me this
fourth day of May A.D. 1844

Robert D Foster J.P.

To all whom it may concern

Forasmuch as the public mind hath been
much agitated by a course of procedure with
Church of Jesus Christ of Latter day Saints
by a number of persons declaring against certain
doctrines and practices therein among whom

I am one) it is but meet that I should give
 my reasons at least in part as a cause that
 hath led me to declare myself. In the latter part
 of the summer 1843 the Patriarch Hyrum Smith
 did in the High Council of which I was a
 member introduce what he said was a
 revelation given through the Prophet that
 the said Hyrum Smith did essay to read
 the said revelation in the said Council that
 according to his reading there was contained
 the following doctrines 1st the sealing up
 of persons to Eternal life against all sins
 save that of shedding innocent blood or of
 consenting thereto 2nd the doctrine of a plurality
 of wives or marrying Virgins that David and
 Solomon had many wives yet with this they
 sinned not save in the matter of Uriah. This
 revelation with other evidences that the
 aforesaid heresies were taught and practiced
 in the Church determined me to leave the
 office of first Counsellor to the president
 of the Church at it was so his much as I

174

do not teach or administer such laws
And further deponent saith not

Austin Cowles

State of Illinois)

Hancock County^{Illino} To all whom it may
concern I hereby certify that the above
Certificate was sworn and subscribed
before me this fourth day of May 1844

Robert D Foster J.P.

The parties whose names are subscribed
to the above affidavets were well known
to me in my bayhorse atkausos.
William Law and his wife were consid-
ered among the best society in the city
of Atkausos. William was once Second
Counselor to Joseph Smith. And Austin
Cowles was an old Member of the
Mormon Church and a man of good
standing and character in the Commu-
nity atkausos and was regarded
by all^{who knew him} as an upright and honest
man. And the above affidavet an

genuine there can be no doubt of
 their truth After the meeting of Joseph
 Smith with Sidney Rigdon at his
 father's house there was a bad
 feeling existing between Joseph
 Smith and Sidney Rigdon they
 did not often meet although they
 lived within a few rods of each
 other they did not seem to be
 on very friendly terms after ~~some~~
 this state of things had continued
 for some time Joseph Smith at
 a meeting of the church on ^a Sunday
 Sidney ^{Rigdon} not being present stated
 to the congregation then assembled
 that he had been with Sidney
 Rigdon ^{misconduct} for a long time and did not
 feel as he could endure it much
 longer and wished to know what the
 congregation thought about it and
 if they thought he ought to be cut
 off from the church to make it

manifest by raising the right hand
 and it was said every hand was
 raised and Smith said good some
 was come from the church and told me
 My father had been cut off from
 the church and I went and told my
 father what I had heard he
 remarked he did not know what
 they had done but they could
 do as they pleased but this vote
 of the congregation was never carried
 out it seems Hiram Smith
 did not think as Joseph his
 brother did he said to him that
 Sidney Rigdon had done more
 to establish the Mormon church
 on the earth than any one man
 that was a member of it and he
 did not think it was right or
 proper to cut him off from the
 church no matter what were
 the differences then & it was between

him and Sidney Regdon and he
 was ^{to his ~~best~~ ^{best}} apposse~~e~~^{ce} dismissed from
 the Church and his Council
 prevailed and he was not dismissed
 from the Church some little time
 after this Joseph one morning
 came to Sidney Regdon house and
 was crying and he asked Sidney
 Regdon for gressus for all he had
 said and done against him and
 shook hands with him and his
 family and wanted to settle all
 differences that had ~~set~~ ^{set} between
 them and he often use as Brothers
 of the Church should ~~be~~ ^{be} together
 and to each other the same old friend
 they have been in the past Regdon
 grasped his hand and with tears in
 his eyes and all matters of difference
 was settled and shook hands with
 the whole family that were present
 and among the rest and they have good

friends from that time. The next
 Sunday after this reconciliation Rigaon
 and Smith were at church (I will
 then state that Rigaon was postmaster
 of Stowood and had been ever since
 1842. Johnson having ^{resigned} ~~gone to leave~~
 at ~~Sayhope~~ and Rigaon was appointed
 in his place). Smith said to the
 congregation if there was anyone
 who had anything to say against
 Sidney Rigaon to say it then as
 they had voted to cut him off from
 the church he would like to know
 what they had against him. There
 was only one man got up whose
 name I will not mention here and
 he said that he had frequently
 gone to the Post Office for a letter
 but did not get one and Sidney
 Rigaon could not even tell him
 when he would get one and
 sat down this was so ridiculous

That the whole audience burst into
 laughter and that was the end of the
 Matter Sidney Rigdon, continued to leave
 on terms of friendship with Joseph up
 to June 1844 when Joseph Smith con-
 ceded to send him ^{W² Ebenezer Robinson} away to Pittsburgh
 Pa Rigdon took charge of the church
 there and Robinson to publish a paper
 in the interest of the Mormon Church
 On or about the 15th day of June 1844
 Sidney with his family and Ebenezer
 Robinson and his wife left forever
 on the steamer Espera for Pittsburgh
 Joseph Smith and a great many
 of the prominent ^{Mumpers of the church} came to the boat
 to bid them good bye and the day
 after Rigdon reached Pittsburgh
 Joseph Smith and Hyram his brother
 were ~~sent to~~ ^{sent to} ~~death~~ by a mob ~~while~~
~~being prisoners~~ at Corinth Jail
 As soon as Rigdon ^{by request of his friends} heard of Joseph he returned to Indiana

179
180

Sidney Rigdon on his return to
Knoxville found the Church ~~very~~
^{much} in confusion and doubt as to who
were the guardians of the Church
William Law who was Joseph Smith
2nd counselor had been cast off from
the Church Sidney Rigdon was
the only one remaining and he claimed
that he was the guardian of the
Church Brigham Young and the
Council of the Twelve claimed that
they had the right to lead the
Church Rigdon claimed that the
Twelve had no such right they
only could claim such authority
in the absence of ~~all~~ of the first
presidency and as he was then
it was his right and not the
Twelve apostles ^{special} a meeting was
called on the 8th of August 1844
~~President~~ Brigham Young called
the meeting to order in being the

the president of the Quorum of the Twelve
 Elder Phelps opened the Meeting with
 prayer and then Brigham Young ~~then~~
 proceeded to speak and gave his views
 of the present situation of the Church he
 was followed by Elders Amasa Lyman
 and P P Pratt who held to the same views
 that Brigham Young did that it was
 the right of the Twelve to lead the Church
 Elder Brigham Young again resumed
 speaking saying if ~~you want~~ ^{Elder} Brigham
 is your Challice manifest it of the
 Twelve to the men to council & to
 finish the great work laid out by
 our departed prophet say so and do
 not break your covenant by murmuring
 hereafter When this was said and
 Brigham had refused to have his name
 voted for as a spokesman or guardian
 the following vote was taken All
 in favor of supporting the Twelve in
 their calling (early December men and women

signify it by the uplifted hand the vote
 was unanimous. The next date toaster
 twelve should select and appoint two
 bishops to act as trustees for the church
 according to law Sidney Rigdon
 did not agree with the twelve to have
 the leadership of the church and
 claimed that Brigham had no right
 to act as president of the
 church he had received at the hands
 of Joseph Smith an ordination
 higher than that of Brigham Young
 or any member of the twelve he was
 the first counselor to Joseph Smith
 and he was the rightfull guardian
 of the church according to the church
 law and he could not and would
 submit to acknowledge Brigham
 Young as ^{its} ~~the~~ President of the church
 he then ^{retained} drew from the church
 and ^{retained} to his home in Pittsburgh
 He then ~~presided over the church~~

Sidney Rigdon was not a leader of men having no talents in that direction he caused little could interest an audience with his eloquence but needed one to control and direct him & ~~the~~ ^{the} Mormon church at St. Louis after the death of Joseph Smith made no mistake in placing Brigham Young at the head of the church he was the right man in the right place if Sidney Rigdon had been chosen to take that position the church would have tottered and fallen to the ground years ago Brigham Young was a born leader of men and it was by his ~~courage~~ efforts that the church was kept together It required a man of great courage to lead the church whose resources

were limited ~~from~~ ² from St. Louis
through the State of Iowa to Council
Bluff ~~the~~ ^{on the banks of} Missouri River from
thence across the great Plains
of Nebraska inhobited by wild beasts
and savage men across the Rocky
Mountains into the great Valley
of Salt Lake but he had the
courage to accomplish it and the
settlement of the Mormon church
in their mountain home was a
great benefit to the latter day
Saints ~~as well~~ & also to the Native
at large and Brigham Young
in my opinion was the only member of
the Mormon church at that time
who could have done it ~~and~~
he has fully gained the name of
the great pioneer of the west

The little Church at Pittsburgh knew
 that Sidney Rigdon was the rightful
 leader of the Church according to the
 Mormon law took them to organize
 a new Church and began
 to preach the old Mormon doctrine
 as taught at Kirtland Ohio Ebenezer
 Robinson published a paper in the
 interest of the Church at Pittsburgh
 in which it denounced Polygamy
 as a false doctrine contrary to the
 teaching of the Book of Mormon
 which was the foundation of the Mormon
 religion and contrary to the laws
 of Civilization ~~regardless of the~~
~~it made no matter from what source~~
~~it came whether from prophet or~~
~~revelator or an angel from heaven~~
~~it was a false doctrine and should~~
~~be rejected~~ He continued to preside
 over the Church at Pittsburgh for
 a time with considerable success

1874

but he became to arbitrary in his
government and was to Visionary in
his teachings and the members began
to decline until there was but a
few left in the Church at Pittsburgh
At a conference held there ^{they} purchased
a farm for a gathering place ^{near}
Greencastle in Cumberland Valley and
made one payment on it but failed
to make the second and the farm
passed back again into the hands of
the Vendor Rigaon with a few followers
as went there with his family in the
fall of 1840 held a conference in
which they expected to receive the
indorsement from on high but
failed to get it. His few followers
became disheartened and did
not believe their object would
be accomplished and went away
Rigaon went to his son in law George
W Robinson who resided ^{on a farm} ~~in~~ ~~the~~

185

in Cuba Allegany County N Y
He remained there a short time and
removed from there to the town of
Friendship ten miles East of Cuba
and there he lived until his death
in 1876 being nearly 84 years of age
He was regarded by all who became
acquainted with ^{him} as a man of ~~Education~~
~~above ability~~ ability and Education but
one who had spent the best years of his
life in teaching a false ~~doctrine~~
religion and by some of having been the
author of the Book of Mormon he was
often requested to preach, ^{and} always refused
with one exception he consented to addr
ess the audience of Jackson Hole at
a School House in the district in which
he lived and on the ^{for the lecture} evening the house
was crowded with people who came
out of curiosity. I can't not remember
the text but it was when Pharaoh
got to the bottom of the Pit he broke a and

Saw all the Kings of the Earth then
 and was comforted. He spoke to the
 Congregation perhaps an hour or more
 and when he had finished they all
 came to the conclusion that he could
 preach no matter what ^{else} could be said
 against him. He had but few ac-
 -quaintances sometimes would attend
 some of the churches in the town on
 the Sabbath but never had much
 to say ^{about} the religion they taught he
 seemed to wish to be alone to commu-
 nicate with his thoughts and for a day or
 so would hardly speak to anyone
 seemed to be oblivious to all going
 on around him. He studied geol-
 -ogy and occasionally lectured upon
 that science whenever ^{on certain occasions} he
 Address to the Students of the Freemasonry
 Academy was a very desired Mason
 and was a regular attendant at the
 Masonic Lodge of that place and

was frequently called upon to speak
on ~~the~~ public occasions of the order
was also an Odd fellow and used
to mix with them frequently and
sometimes would speak on political
questions during the presidential
Campaigns was always a democrat
in politics the first vote he ever
cast was for the democrats and
the last vote at the age of 83 was
also for the democratic party would
have nothing to say on religious
Subjects unless interrogated and
then was bold and out spoken in
the defense of his religion never
denied the Mormon faith and died
a firm believer in the old Mormon
doctrine believing the Book of Morm
on was a revelation from God
and died with a hope of a glorious
immortality beyond the grave ~~and~~
With this I will close ^{the present} ~~hereafter~~

In the year of 1863 I went to what was then
Idaho territory in search of health
and in the fall I came to Salt Lake city
as I was in very poor health and did
not think I could endure the hardsh-
ips of the winter in that country I remained
during the winter and had many opportu-
nities to observe the workings of the
practice of polygamy Among the Mormon
Church I did not see much religion
Among them they did not preach
religion At their meetings they seemed
to be a business meeting in stead of
a religious one. The talk was business
Mostly I never heard any one who
was called upon to make any
remarks on the Sabbath day but
what was about business drawing
wood from the canyon or about forming
some few missionaries who had
returned from their missions would

give their experiences while away on
their mission but I never heard a
adistical discourse preached ~~which~~
during the winter no texts were taken
and polygamy seemed to me to be
the stock in trade as far as religion
was concerned and I made up my
mind from what I saw at
Salt Lake that they had none of
the old religion as taught in Kirtland
who left it does something new
and I come to the conclusion that the
Book of Mormon was a fraud
and I said to myself if I should ever
live to get home and my father
Sidney Rigdon was alive I would
try and find out what he knew
of the origin of the Book of Mormon
although he had never told but one
story about it and that was Parley
P. Pratt and clearer Parody presented

him with a barna Volume of that book
in the year 1830 when he was preaching
Abolitionism at Minto Ohio the full
particulars of his interview with Pratt
and Conroy (I have given in a former
Chapter in this ~~Book~~^{Book} and I will not again
reprint it here) But what I saw at
With and the fact that Sidney Rigdon
had been charged with writing the
book I became quite suspicious and
concluded I should make an investiga-
-tion for my own satisfaction and
find out if I could if he had all of
these years been deceiving his family
and the world by telling that which
was not true and I was in earnest
about it if Sidney Rigdon my father
had thrown his life away by telling
a falsehood and bringing sorrow and
disgrace upon his family I wanted
to know it and was determined to find

act the facts no matter what the
Consequences might be. I reached home
in the fall of 1865 found my Father
in good health and was very much
pleased to see me. As he had not
heard anything from me for some
time ^{he} was afraid that I had been
killed by the Indians. Shortly after
I had arrived at home I went to
my Father's room, and he was then
and alone. And now was the time for
me to commence my inquiries in
regard to origin of the book of Mormon
and as to the truth of the Mormon
religion. I told him what I had
seen at Salt Lake City and I
said to him that what I had seen
at Salt Lake had not impressed me
very favorably to words the Mormon
Church and as to the origin of the
Book of Mormon I had some doubts.

192

Did you have been charged with
writing that book, and giving it
to Joseph Smith to introduce to
the world. You have always told me
one story that you never saw the
Book until it was presented to you
by Parley Pratt and Oliver Cowdery
and all you ever knew of the origin
of that book was what they told you
and what Joseph Smith and the witnesses
who claimed to have seen the plates had
told you. Is this true if so all right if it
is not you owe it to him and to your
family to tell it. You are an old man
and you will soon pass away and
I wish to know if Joseph Smith in
your intimacy with him for fourteen
years has not said something to you
that bid you to believe he obtained
that book in some other way than
what he had told you. Give me all

you know about it, that I may know
 the truth. My father after I had finished
 saying what I have repeated above
 looked at me a moment and slowly
 raised his hand above his head
 and slowly said, with a tear glistening
 in his eye, "My son, I can state before
 high heaven that what I have told
 you about the origin ^{of the book} of the true. Your
 mother and sister Mrs. Athalia
 Roberson were present when that book
 was handed to me in Mentor Ohio and
 all I ever knew about the origin of
 that ^{book} was what Party P Pratt does.
 You are Joseph Smith and the witnesses
 who claimed they saw the plates have
 told me. And in all of my intimacy with
 Joseph Smith he never told me ^{but} only
 the one story, and that was he found
 it inscribed upon gold plates in which
 near Palmyra N.Y. and that an angel had

194

appeared to him and directed him
where to find it and I have never
told you or to any one else told but the
one story and that I now repeat to you.
Now I believe him and now believe
he told me the truth. He also said
to me after that that Mormonism was
true that Joseph Smith was a
prophet and this world would
find it out some day. After my
Father death my mother who survived
him several years and was in the
enjoyment of good health up to the time
of her last sickness she being eighty
- 24 years old a short time before her
death I had a conversation ^{with her} about
the origin of the book of Mormon
and I wanted to know what she re-
membered about it's being presented to
my father she said to me in that
conversation that what my father

195

had told me about the book being presented
to him last time, for she was present
at the time and knew that was the first
time he ever saw it and that the story was
told about ~~my~~ father writing the Book of
Mormon was not true. This she said
to me in her old age and when she
had addorses of the grave were gathering
around her; and I believe her. After
my mother's death I had frequent
conversations with my ^{sister} Mrs. Jefferson
about the book of Mormon being presented to my
father at Mentor Ohio and she always
said it was true that she was present
and saw the book presented and
remembered it as well as any circum-
stance of her life. I tried to make her
affidavit as to what occurred at the
time. She is now a half harty woman
and in full possession of her faculties
and her affidavit as to what ~~has~~ done

196

took place at Mentor Ohio at the time
the book of Mormon was presented to
my father well forever I think put
at rest the foolish story that has been
so often asserted for the last fifty
years that Sidney Rigdon wrote the
book from the Spaulding Manuscript
no matter how that book amounts
sustance on thing is certain Sidney
Rigdon never wrote it or had
anything ^{to do with} its production Mrs. Martha
Robinson my sister is not a member
of the Modman church and I do not
think she has seen a Mormon for
the last fifty years and therefore
can have no prejudice in the matter
whatever And now the query is Sidney
Rigdon did not write the book then do
you account for its production I account
for it in this way all the stories that have
been gotten up as to how the Book of

Mormon was produced have been
 exploded & Captain and that is the one
 that Joseph Smith has told and eight
 witnesses testify that they saw the
 plates and therefore I am forced
 to the conclusion that Joseph ~~did~~
 Smith did find the plates from which
 the book of Mormon was written
 just as he said. he found them
 no matter what the religious world
 may say or think my honest
 convictions are that Joseph Smith
 told the truth and if the religious
 world do not believe it I say to them
 prove to the contrary if you can.

Sidney Rigdon career is ended he has
 had an eventful life and one full of
 trouble and sorrow he had spent
 the best years of his manhood for the
 benefit and prosperity of the Mormon
 church and in his old age he was

church he
 repudiated by the ^{which he} had labored so hard
 to establish and as he believed without
 a just cause He was a man who
 had some ambition and well he might
 for his services rendered to the Mormon
 Church entitled him to some promotion
 and he keenly felt in the lonely life
 he led the ingratitude of his brethren
 with whom he had been associated
 in the years that ~~are~~ past Still
 with all the wrongs he had suffered
 at their hands he never denied
 the faith but firmly believed it
 up to the time he took his departure
 from this world to join the
 great majority beyond. The religious
 world did not know him simply because
 he taught a doctrine that they did not
 believe and for that have condemned
 him to a place among the unbelievers
 in the world beyond. But when God

Shall come to make up his friends
Sidney Rigdon who they profess to
despise may stand brighter and more
glorious than they in the Kingdom
of God. He was a man who had
these faults he was subject ~~subject~~
to like passions as other men yet
he was a man who I believe always
intended to do right even if he did
sometimes miss his way He was
an honored member of the Masonic
fraternity of the town in which he lived
and was accorded a Masonic burial
and tears of sorrow were shed over
his grave by his family and the friends
who were acquainted with him during
his life He and his wife who had
shared his joys and sorrows sleep
side by side in the little cemetery in
Maple Grove when loosing hands
have laid them to rest beneath the

200

Sod. And their spirits have
been wafted away to that Shining
shore to that blissful abode in the
paradise of God when some day I
hope to meet them in that beautiful
land over there where the wicked
cease from troubling and the weary
are at rest. Phoebe

John H. Kigdon